

THE
INDIAN SUNDAY SCHOOL MANUAL
SPECIALLY ADAPTED TO
SUNDAY SCHOOL WORK IN INDIA.

BY
REV. T. J. SCOTT, D.D.,
*Principal of the Banailly Theological Seminary, Fellow of the
University of Allahabad.*

Printed at the Request of the Indian Sunday School Union.

THE CHRISTIAN LITERATURE SOCIETY FOR INDIA :
LONDON AND MADRAS.

NEW ED.]

1899.

[1.500.

TO
ALL SUNDAY SCHOOL WORKERS IN INDIA
OF EVERY NAME AND CALLING, CHAPLAINS, MIS-
SIONARIES, SUPERINTENDENTS, TEACHERS,
THIS MANUAL, A SMALL CENTENNIAL
VOLUME, TO AID THEM IN EFFECT-
ING THE FAR GRANDER TRIUMPHS
OF THE SUNDAY-SCHOOL IN
THIS ITS SECOND CENTURY,
IS PRAYERFULLY
DEDICATED.

PREFACE.

THE publication of this Manual has been long delayed. It was called for by a resolution at the third session of the Indian Sunday-school Union in January 1880. This delay has been caused partly by the tardy reply of many to a circular calling for facts on the Sunday-schools of India, partly by the many duties of the writer, and partly by an excess of work at the Press where it was published. It is now sent forth with the hope that it may contribute to stimulate and direct the Sunday-school movement in India. It is intended to aid all Sunday-school workers in India, *i.e.*, ministers, missionaries, chaplains and others who may be organizing and directing Sunday-schools; superintendents in managing them, teachers in teaching. Some things may seem to be repeated, but new bearings and a new standpoint suggested a restatement of such matters. At any rate, "line upon line," is justified in this important subject.

A principal aim has been to make this Manual a useful Sunday-school repertory of history, facts, principles, opinions, and directions calculated to qualify and assist the Sunday-school worker in his important duties. Many books have been consulted and the opinions of numerous Sunday-school workers

in India have been obtained as will be seen by the frequent quotations made. The printed circulars sent out elicited much information and made the publication of this Manual as representing Sunday-school work in all parts of India, possible. The sincere thanks of the writer are tendered to all who have rendered valuable aid. Perhaps an apology is due for the use that has been made of many names, only given where it was thought this liberty would add weight, without being an offence.

The first four chapters should be read thoughtfully as an incitement to greater interest in a subject becoming more important every year to the entire Church, in all lands and full of hope in the evangelization of India. The organizer, superintendent, and teacher should *study* the chapters relating to their special work. It is hoped that in this way the Manual may accomplish the purpose for which it is prepared. It is proposed to translate parts of this book before long into Urdu and thus make it available for such Sunday-school workers as cannot use it in English. Liberty is granted to any one who may be inclined, to do the same in other vernaculars.

All persons interested in the Sunday-school work of India would perhaps aid the cause by circulating this Manual as far as possible.

BAREILLY, N.-W. P. }
February, 1882.

T. J. S.

SECOND EDITION.

THIS little volume, originally prepared in connection with the Centenary celebration of the Sunday-school, has been out of print for some time. A new edition having been called for, facts and figures, as far as possible, have been brought down to date, and some additional matter has been added. The best available helps have been consulted, and everything possible has been done to make this an important book for Sunday-school work in India.

BAREILLY,)
August, 1898.)

T. J. SCOTT.

TABLE OF CONTENTS.

	<i>Pages</i>
I.—HISTORY OF THE SUNDAY-SCHOOL	... 1-14
Mr. Raikes and the origin of the modern	
Sunday-school	1
The Sunday-school in Wales	4
Do. in Scotland	5
In the United States of America	7
In Continental Europe	8
Origin of unpaid teachers	9
Of Sunday-school Unions and Societies ...	10
Origin of Infant Classes... ..	11
Origin of the Scheme of Uniform Lessons ...	12
II.—THE SUNDAY-SCHOOL AS A CHRISTIAN	
INSTITUTION	15-29
Effect on Bible teaching... ..	18
Bible and Tract Societies an outgrowth of	
Sunday-schools	19
Effect on general education	20
Sunday-schools and literature	23
The Sunday-school develops lay power ...	23
The Sunday-school as related to the Church	
and family	24
III.—THE SUNDAY-SCHOOL AND EVANGELISM, 30-46	
The Sunday-school originated a new moral era.	30
Illustrations of the moral state of Society in the	
eighteenth century	32

	<i>Pages</i>
Effects of the Sunday-school	34
The Sunday-school and Mission work in India...	40
IV.—THE SUNDAY-SCHOOL AND CHILDHOOD, 47-60	
Importance of the child-period	47
Modern efforts for child education	49
Relation of the Sunday-school to childhood ...	52
Illustrated in Mission work in India	53
V.—THE SUNDAY-SCHOOL IN INDIA ... 61-86	
Earliest Sunday-school efforts in India... ..	62
Value of the Sunday-school to the Native Church	63
Non-Christian Sunday-schools	64
Music in the Indian Sunday-school	68
Rewards, Prizes, Fairs, &c.	69
Literature for the Sunday-school	73
Importance of a Sunday-school Union... ..	74
Origin and Constitution of the Indian Sunday-school Union	77
VI.—ORGANIZATION AND GENERAL MANAGEMENT OF THE SUNDAY-SCHOOL ... 87-105	
(i.)— <i>Sunday-schools for Europeans and Eurasians</i>	87
1. Planning the work	89
2. Organization	90
(ii.)— <i>Sunday-schools for Native Christians</i> ...	91
1. Getting the school together	91
2. Organization and management	92
(iii.)— <i>Non-Christian Sunday-schools</i>	93
1. Those founded on Secular schools	93
Zenana Sunday-schools	95
Girls' schools and the Sunday-school ...	96

	<i>Pages</i>
2. Non-Christian Sunday-schools not dependent on Mission Secular schools...	98
Selecting a place, paying collectors, subsidizing non-Christian schools ...	98
Lay agency, Use of money—Sunday-school officers—Singing, Rewards, Festivals, &c....	101
VII.—THE SUPERINTENDENT ...	106-127
I.— <i>His qualifications</i> ...	107
Piety, intelligence, executive ability ...	108
A teacher and punctual ...	109
Firm, genial, sympathy, enthusiasm...	109
Impartial, a singer ...	114
II.— <i>His work</i> ...	116
To organize the school ...	116
To classify the school ...	117
To make a programme ...	118
To conduct the school ...	121
To conduct reviews and procure requisites ...	124
To build up his school in general ...	125
His relation to the teachers and scholars ...	126
VIII.—THE TEACHER ...	128-147
I.— <i>His qualifications</i> ...	128
Piety, knowledge ...	128
Self-denial, love for children, sympathy ...	130
Courtesy, patience and good temper ...	132
Tact, cheerfulness, a lively manner ...	133
Promptness, and enthusiasm for the work ...	134

	<i>Pages</i>
<i>II. Preparation for teaching</i>	137
1. <i>General</i> .—A general course of reading ...	137
Acquaintance with the art of teaching ...	140
Teachers' meetings, Normal classes, &c. ...	140
Study of human nature	140
Study of the vernaculars	141
Visiting and religious preparation	141
2. <i>Special</i>	142
Self-help and help from other sources ...	142
Learn the facts and teachings of the lesson ..	143
Certain expedients in preparing the lesson...	144
Rules and Covenant for the teacher ...	145
IX.—THE LESSON	148-163
A definite aim in the <i>single lesson and in</i>	
<i>the series</i>	149
Should aim at a round of a Bible truth ...	150
Also a series of theological and religious topics	152
Should be full of Christ	153
Should have adaptation and be of suitable	
length	154
Specimen lessons and lesson series ...	155
The lesson for infant classes	158
The International lesson series	159
X.—TEACHING	164-183
1. <i>Manner in teaching</i> —Cheerfulness ...	164
Gaining and holding the attention of the	
Class	165
Keeping order, seriousness, enthusiasm ...	165
A manner encouraging for all	169

	<i>Pages</i>
A complaining and fault-finding spirit ...	169
Avoid partiality	170
2. <i>Method in teaching</i>	170
Teaching from a plan in the lesson for the	
day	171
Teaching from a plan in the lesson hour ...	171
Explanation and illustration in teaching ...	173
Object teaching—The Black-board ...	176
The art of questioning	178
The application of the lesson	180
Reviewing	181
XI.—THE SCHOLAR	184-198
1. <i>The scholar in the aspect merely of a human</i>	
<i>being</i>	185
The teacher should study human nature ...	186
Should know the human mind	187
2. <i>The scholar as to race and religion, Europeans,</i>	
East Indians	188-190
Natives, non-Christians and Christians ...	192, 193
3. <i>The scholar as to age, capacity, and sex</i> ...	195
XII.—TRAINING FOR THE SUNDAY-SCHOOL ...	199-217
Teachers' meetings	199
Normal Classes	205
Sunday-school Institutes	213
Sunday-school Conventions and Unions ...	216
XIII.—SUNDAY-SCHOOL REQUISITES ...	218-229
A good hand bell	218
Registers, roll books, and statistical tables...	219

	<i>Pages</i>
Lesson series, question books, catechisms ...	222
Hymn books, musical instruments ...	222
Attendance tickets, cards, pictures, periodicals ...	224
Libraries and books ...	225
Black-boards ...	227
Decorations, mottoes, maps, &c. ...	228
XIV.—SUNDAY-SCHOOL LITERATURE	230-254
1. <i>English Literature</i> ...	230
General books on the Sunday-school	231
Books especially for teachers	232
2. <i>Vernacular Literature</i> ...	236
Books, &c., much needed	237
Hints and suggestions for the production of this literature	242

APPENDIX.

Publications of the Christian Literature Society for India	255
--	-----

I.

History of the Sunday-School.

"This work was wrought of our God."—Neh. vi. 16.

THE History of any Institution or Movement, which, from a humble beginning has swelled into a mighty power in the world, is worthy of profound study. Many years ago, an aged man was seen walking in one of the old cities of England, and leaning on the arm of a younger man. On reaching a certain place, the old man said "Pause here," and uncovering his head he stood for a moment in silent prayer. That spot was the site of the first Sunday-school, and the man who prayed, was Robert Raikes. Tears rolled down his cheeks as he said, "Here I stood when I saw the destitution of the children, and the desecration of the Sabbath by the people of this town. 'Can nothing be done'? I asked, and a voice answered 'Try,' and I did try, and see what God hath wrought." We may exclaim, from 1781 to 1881, what hath God wrought! In the century, the little stream has widened into a mighty river, broad and deep, freighted with multiplied blessings to millions of souls. The Sunday-school has developed beyond all the plans and intentions of its founders, and has far outgrown their most sanguine hopes. The little ragged group in

Gloucester, England, has swelled into a vast organized army, now enumerated as 1,460,881 teachers, and 12,340,316 scholars in Protestant schools alone. The founding of the Sunday-school has been claimed for many, yet, although in a small and desultory way, something had been done in modern times from the days of Luther and Cardinal Borromeo of Milan (1580), the common consent of Protestantism awarded the palm to the real Founder, when a centennial statue was erected to Robert Raikes on the Thames Embankment. Efforts by others were sporadic and isolated and tentative. Robert Raikes conceived a *system* of Sunday-school instruction, and with the prescience and persistence of genius, planned, and organized, and advocated his scheme till it arrested attention and developed into a well defined movement, the most significant of the last century. In 1781, Robert Raikes, then Editor and Proprietor of the Gloucester Journal, went into the suburbs of the city to hire a gardener. He was saddened by the troops of noisy squalid profane children that thronged the place. "Ah Sir," said a woman, "could you take a view of this part of the town on Sunday you would be shocked indeed, for the street is filled with multitudes of these wretches, who released on that day from employment, spend their time in noise and riot, playing at chuck and swearing in a manner so horrid, as to convey to any serious mind an idea of hell rather than any other place." It was here the word "try," like an inspiration, was impressed on the philanthropic mind

of Raikes. He selected four persons, and paid them a shilling a week for instructing these children on Sunday, and here was the humble beginning of the modern Sunday-school system. For three years Sunday-schools gradually grew up and extended in Gloucester, several clergymen aiding the enterprise by their personal attention. Mr. Raikes meantime made public his scheme, through his paper. In November 1783, a narrative of his Sunday-school was copied from his Journal, into the London papers, and attention was thus drawn more largely to the subject of Sunday-schools. Colonel Townley, a gentleman of Lancashire, wrote asking information about this new Institution. Mr. Raikes's reply was published in the Gentleman's Magazine in 1784, and thus the idea of a Sunday-school scheme was widely diffused, and many Sunday-schools were opened in various parts of the kingdom. As early as the date of that letter, and as this and other replies show, Mr. Raikes had worked up in detail an effective system which justly entitles him to the lasting honour of inaugurating this great movement. In 1786, or above six years from the initiation of the scheme, it was estimated that 250,000 children were receiving Sunday-school instruction in Great Britain.

It is interesting to trace the Sunday-school idea, and its gradual acceptance, in various countries. As has been intimated, isolated Sunday-schools had been successfully attempted, but we may date the real foundation of Sunday-schools in each country, from the time when the idea of Raikes as to organ-

ization, unity of design, and co-operation, found place. This idea, which will forever put Raikes at the head of the Sunday-school era, brought order out of chaos, and girt up the local and desultory efforts of solitary workers into harmony and power. Perhaps after England, the Sunday-school idea took root next in Ireland, where Dr. Kennedy, hearing of the success of Sunday-schools in England, resolved on a similar systematic effort. This was in 1786. As early as 1770, Dr. Kennedy, then curate of Bright parish, in the County of Down, gathered boys and girls together to teach them singing, as a diversion from Sabbath desecration. After a time, to the singing, Bible instruction was added. But on the first Sunday in May 1780, when the Bright Sunday-school was formally opened, the Sunday-school era began in Ireland. Various denominations entered into the movement, Societies and Unions followed. In 1789, Sunday-schools seem to have been systematically set on foot in Wales. The first Sunday-school was opened in 1789, in the Baptist Church at Hengoed, by Morgan John Rhys. Two years earlier than this, the Rev. Thomas Charles, an evangelist, distressed at the gross ignorance that prevailed in a professed Christian country, established "circulating" day-schools, on the plan of moving them from place to place, at the end of nine or twelve months. These schools increased, and he taught some of the teachers himself. When the Sunday-school movement was organized in 1789, those day-schools supplied teachers to the Sunday-

schools, which soon spread throughout Wales. Mr. Charles was the soul of the movement. He had a special talent for winning the children. He loved them tenderly, and they of course loved him. Large mass Sunday-school meetings, formed from a number of schools, were held. Revival meetings followed the Sunday-school, which thus became a power in Wales.

The wave of the Sunday-school movement, was more tardy in reaching Scotland, the land of traditional conservatism. Sunday-schools were not regularly organized in Scotland till 1797, nearly seventeen years after the founding of Sunday-schools by Raikes. Some pious persons of various denominations in Edinburgh, who had been holding monthly meetings for prayer in behalf of a revival of religion at home, and the spread of the Gospel abroad, had their attention directed to the state of the rising generation. A society was formed by them with the name of the "Edinburgh Gratis Sabbath-school Society." But at a much earlier date, in Scotland also, isolated efforts had been made in getting up Sunday-schools. In 1756, a Presbyterian Minister opened a Sabbath-school in his own house, which was kept up for more than half a century.

Still, with the Society just mentioned, the Sunday-school era for Scotland began, and not without stout opposition both from civil and ecclesiastical authority. When Sunday-schools began to be popular, a clergyman urged that they were a blow

aimed "at the very vitals of the establishment." "The ecclesiastical court declared that Sabbath-school teaching by laymen, was not only an innovation, but was contrary to Presbyterianism. Some ministers stated from the pulpit that the conducting of a Sabbath-school, was a breach of the fourth commandment, and others, that if any parent sent his children to the Sabbath-school, he should be cut off from the communion of the Church."

From some parts of Aberdeenshire, Sunday-school teachers were marched into the city of Aberdeen, in the charge of constables, to answer before Magistrates for what they were doing. But Sunday-schools won in Scotland also, and the very Churches that passed resolutions against them, became their warmest supporters.

The hostility to Sunday-schools from some quarters, is one of the most remarkable phases of the Sunday-school history. Even as late as the second decade of this century, attempts were made to put down the Sunday-school by law. The following statement is from the London Sunday-school Chronicle. It is an account of prosecution, August 5th, 1811, entered at Portsmouth, by Rev. Dr. Scott against John Maybee and Hon. George Grey for holding a Sunday-school in that place. The two were arraigned under an Act passed A. D. 1670, "to prevent and suppress seditious conventicles," the fine for the violation of which was £ 20. Dr. Scott, who was a clergyman of the Church of England, alleged that the defendants were conducting

this assembly without his knowledge or consent, and that its exercises were carried on "in a ranting tone of voice." That was the sum of all the offending. The Mayor, before whom the case was brought, pronounced a judgment that ought to have given him a judicial reputation. He said that the Act under which the prosecution was begun, was a very good one for the times in which it was passed, but just then, there were no "seditious conventicles," such as were intended by its provisions, and that on the contrary, a Sunday-school where the illiterate, the indigent, the fatherless and the friendless were instructed in the Bible was worthy of all praise. The case was dismissed amid the acclamations of the multitude that had been attracted by the interest taken by the populace in the result. The Sunday-school has been aided by the persecutions it has endured. Meantime the Sunday-school period had formally opened in a more distant land, destined to witness its grandest triumphs. The Sunday-school army of the United States now numbers 7,439,452, much more than half of the entire number for the world. A local Sunday-school had been opened in America as early as 1680, as we learn from the records of the Pilgrim Church of Plymouth, Massachusetts. In 1747 a Sunday-school was opened in Ephratah, Lancaster County, Pennsylvania; which continued for more than thirty years. In America also Sunday-schools were reduced to a system and launched on a triumphant career from the impulse of Raikes's success. Their

real era in the United States dates from the year 1790, when a Methodist Conference formally resolved on establishing Sunday-schools for the poor children of white and black people. Various denominations entered into this movement and the work rapidly spread, taking on peculiar characteristics that have made the Sunday-school an Institution of wonderful importance and power in the New World.

Rev. T. Wells, of Glasgow, said that the Sunday-school is the chief ornament and bulwark of American Christianity. Mr. Wells writes of the Sunday-schools: "Among the teachers, too, you will find many gentlemen and ladies of the highest social position, and who are far advanced in life. Many laymen (Mr. Pardee seems to be one of them) make Sabbath-school teaching the chosen work of their life, devoting themselves to it as a sacred science, worthy of all the patient thought and loving labour they can lavish upon it. Their love for the work is fruitful of expedients for surrounding it with attractions both for the teachers and scholars."

The Sunday-school enterprise began comparatively late in Continental Europe. The first Sunday-school in France was opened in 1815, in Bordeaux by a young minister of the Reformed Church, named Martin. In 1819 a Methodist Sunday-school was organized in Normandy. In 1822, Pastor F. Monod organized the first Sunday-school in Paris. The Sunday-school union of France was formed in 1852, in which the leading Protestant denominations of

the country, Independents, Baptists, Methodists, Lutherans and Reformed Church, work in harmony. The Sunday-school in France has never taken on a popular form as in England and America. The work has been carried on with difficulty and largely in the homes and families of the people.

We have not space to trace the checkered and comparatively feeble course of Sunday-schools in other continental countries. By the efforts of Dr. Wichern and Members of the Inner Mission, they first spread in Germany and the Scandinavian countries. More recently the Methodists have pushed them in these countries. In Italy, claimed as the original home of the Sunday-school Institution, there are at present only about 150 Sunday-schools.

As might be inferred, Sunday-schools followed in the lines of Missionary enterprise all over the world. The humble note sounded in the Gloucester Journal a hundred years ago, has rallied a Sunday-school army in all the world, of 1,460,881 teachers, and 12,340,316 scholars. There will soon be fourteen millions in the Sunday-schools.

It is interesting and profitable to note the experiences and developments, through which this grand result has been reached. The introduction of unpaid teachers gave a new and mighty impulse to the movement. At first Raikes paid his teachers one shilling for the Sunday's work. This in the end, involved heavy expense, and led, often, to schools being closed. Had this custom continued, the

Sunday-school teachers of England alone, would cost to-day £1,800,000 sterling, annually.

The change to unpaid teachers took place in the United States about 1809. It is difficult to ascertain to whom the honor of this step is due, but it lifted an incubus from the Sunday-school enterprise, and by rallying persons of greater piety, devotedness, and enthusiasm, it improved the tone and power of the entire movement.

Another marked stage of development was reached, when the Sunday-school became more strictly a religious school. The original purpose of Raikes's schools was secular teaching effected on Sunday, because poor children were then available. We have seen how Dr. Kennedy gathered boys and girls together to teach them singing as a diversion from Sabbath desecration. To the singing he added Bible instruction as an after-thought. In time, the Sunday-school became everywhere a place for purely religious instruction, where every plan and aim is to impart Bible truth.

The next triumph was the thought of union and general co-operation. This brought needed unity, and organization, and strength. The first Sunday-school Society was founded September 7th, 1785, by William Fox, Esq., a deacon of the Baptist Church in London. Fox was deeply interested in the education of the poor, and seeing in the Sunday-school enterprise a means for the promotion of this object, he succeeded in forming what was called a "Society for the establishment and support of

Sunday-schools throughout the kingdom of Great Britain." This was an uplift in the Sunday-school movement. Other Societies and Unions soon sprang from Fox's idea. The London Sunday-school Union was formed at Surrey Chapel school rooms, on the 13th of July, 1803. At first it was intended as a meeting for the mutual support of Sunday-school teachers and workers, and to promote the extension of Sunday-schools, and in time it has grown to be a wonderful agency in advancing the interests of the Sunday-School by promoting infant schools, simplifying methods of instruction, securing cheap Bibles, establishing principles of uniform lessons, forming Sunday-school libraries, and founding periodicals for the work. The Hiberian Sunday-school Society was founded in 1809, the New York Sunday-school Union in 1816, the American Sunday-school Union in 1824, the Sunday-school Union of France in 1852, and thus the mighty Sunday-school army went on organizing under this new idea, until national and international Conventions and Congresses have become a common thing. There are many denominational Sunday-school Unions. In the United States, Sunday-schools of many States are separately organized into State and even County Unions. This organization and co-operation in the Churches, and among different Churches, has made the Sunday-school enterprise the most powerful and far-reaching movement of modern times.

In studying the gradual evolution of the Sunday-school system, we may note how the idea of infant

classes came in, somewhat late, and gave wonderful expansion to the sphere of Sunday-schools. Although the idea of infant day-school training had been suggested by Emmanuel de Fellenberg and others, it is claimed that Robert Owen of Scotland was the first to show its practicability. His school was established in 1816. Charles Read, M. P., says that America was the first to connect infant training with the Sunday-school. The idea spread until the infant class has become a most interesting part of the Sunday-school.

If the honor of suggesting infant training belongs to England, the further development of the Sunday-school idea as a school for the entire family and Church, belongs to America. Originally the custom was to dismiss the pupils from the Sunday-schools at 14 or 16 years of age. About the year 1826 American teachers began to discuss the question of forming Bible classes and retaining adults in the Sunday-school. With this thought came another grand triumph in the further development of the Sunday-school scheme. "The Sunday-school is for all. In it the infant may be trained, and the aged may still study the Word of God. The application of this idea is general in America, but partial in England."

The latest development of the Sunday-school, is the scheme of uniform lessons, which has grown up from small beginnings into, first a denominational, then interdenominational and national, and finally international system of uniform lessons for the Sunday-

schools of all lands. The adoption of the uniform lesson system on a national and international scale, perhaps marks the greatest epoch so far in the history of Sunday-schools. Uniform lessons had come into use to some extent in several denominations, both in England and America, but in the latter country first, the idea expanded into a national, and finally into an international scheme. The National Sunday-school Convention, held at Indianapolis in America, April 1872, formally adopted the plan of the National uniform lesson. Two members of the Committee that formed the seven years' series course of uniform lessons, were from Canada, and thus it became really international. The international idea was further developed by the visit of Dr. Vincent, one of the leading Sunday-school workers of the United States, to England in the June following the adoption of this series in America. Some of the principal Sunday-school men of Great Britain evinced the heartiest interest in the project. In June, 1878, an international Convention met at Atlanta in the United States, and a joint Convention of American and English, members of many denominations, prepared the lesson series for seven years, now being used in Sunday-schools throughout the world. At this Convention, Rev. Warren Randolph, D.D., of the Baptist Church, said :—" Missionaries have come to me, and taken a place at my table, to talk over the work that they have been doing in distant lands. Naturally, the Sunday-school lesson work has come

up prominently in such talks. And more than once these missionaries have said to me something like this: 'You living here in America, surrounded by your brethren, in the midst of associations and memories and encouragements to prosecute your work, can have no idea what help we get from the use of these International Lessons. In the face of the masses of heathenism, solitary and almost alone, a little handful of people, it is such a comfort to us to take these lessons, and feel that, though we be few and feeble there, we are part of a great host scattered all over the world, with our Christian brethren, studying the same lessons, learning the same texts, hearing God's voice speaking to them the same things that He has been pleased to speak to us in our loneliness and desolation.' We have done something this way to give cups of cold water to the disciples of Christ whose hearts many times are weary, whose lips many times are thirsty."

Of this system it has been said, that "since the introduction of the International Lessons the Sunday-school has become the greatest Theological Seminary in Christendom." It has been estimated that these lessons are studied every Sunday by something like 6,000,000 persons.

II.

The Sunday-school as a Christian Institution.

"And establish thou the work of our hands upon us."—Ps. xc. 17.

THE development and general establishment of the Sunday-school idea marks a notable era in the history of the Church. So marked is this era by the ideas and effects it has produced that the establishment of the Sunday-school may well take rank from the results it has produced, with such inventions as the art of printing and of the mariner's compass and the discovery of the power and utility of steam. It has been said that Raikes was more properly the *finder* of the Sunday-school than its founder. Almost all great inventions and discoveries are anticipated by tentative and partial applications of the idea involved in them. To Raikes will ever belong the honor of arresting general attention to, and of developing an idea that already existed, into a practical scheme which has become a great power in the world.

We may well "walk about" the Sunday-school Institution for a short time and view it in various aspects till we fully appreciate the scope and availability and power of the Sunday-school enterprise,

One would think that it had long since fully vindicated its right to a leading place among the Christian agencies of the world. But even at the close of a glorious century, of splendid triumphs, one sometimes hears criticisms that reveal mistaken notions as to the place and results of Sunday-schools. To some extent these criticisms will be answered in this book.

The development of the Sunday-school in the past century is wonderful. At the close of the first hundred years of its existence the leading Journals of the world have been reviewing its history and results, and generally have given it a place among the most remarkable movements, and most effective enterprises of the age. The Sunday-school was at first viewed with suspicion by many, and was opposed by leading statesmen, educators and clergymen; but Raikes lived to see its utility fully vindicated, and to know that Sunday-schools were being established by all denominations, wherever the English language was spoken. The tide rolled on, and to-day the Sunday-school is a world-wide Institution, heartily sustained by leading men in every denomination and presenting an army of nearly a million and a half of teachers and more than twelve and a quarter millions of scholars, representing at least two hundred thousand schools.

The international lesson series is studied in many languages by perhaps 6,000,000 scholars. Great Sunday-school Conventions and Congresses, national and international, meet from time to time to pro-

mote the interests of this work. Here is something to quicken zeal. The Sunday-school worker is connected with no doubtful or feeble movement.

The grand development of progressive ideas brought out by it, is an inspiring study, and stamps it as one of the noblest enterprises of this or any age. First came the blessed thought of making the Sabbath a training day for neglected childhood and youth. This was followed by the noble idea of "voluntary unpaid teachers," at which Lord Brougham sneered in 1820, when introducing into Parliament his plan for the promotion of general education. But the enthusiasm of a divine cause triumphed, and tens of thousands of teachers pressed into the work. Then came the thought of Sunday-school Societies, and new ideas of organization seized the minds of men. Splendid harmonies of action tuned into concert, and Associations and Unions, interdenominational and international, sprang into existence. The Sunday-school more than anything else in modern times has contributed to the greater harmony of religious bodies. "A little child" has led them, and "out of the mouths of babes and sucklings" God has "perfected praise." Then came the crowning glorious thought of turning the entire Christian world on Sunday into one vast common Bible School with the same lesson of the divine Word. The "uniform international lesson" scheme was a brilliant inspiration, and the Sunday-school has done and is doing more to revive and deepen the study of the Bible than all

other means combined. Dr. Arthur Mitchell claims that through Sunday-schools, "the study of the Bible has literally been increased a thousandfold." Booksellers inform us that the demand for Bibles and commentaries has been wonderfully increased by Sunday-schools. A writer on this subject says :

"The next generation will certainly know more of God's word to teach their children than any generation that has preceded it. The international system of lessons has compelled the publication of the Scriptures everywhere, even in the secular prints. Men have to walk with their eyes shut if they do not read it, and they are less than wayfaring fools if they do not understand its fundamental teaching. These facts mean two things. The first is, that this will crush infidelity. The old practice of being too ignorant of the Scriptures to do any thing but dispute them, will come to an end, because there will be no audience so ignorant of the Holy Book as to believe and be interested by the unfounded assertions of its traducers. The second results will be to forever disable or reform Catholicism."

These thoughts should arouse our devotion to the Sunday-school cause.

Missionaries in India cannot afford to overlook this benefit of Sunday-schools. A Missionary in Rajputana testifies of the Sunday-school that "it has the very best influence in training the adults who become teachers, to higher knowledge and deeper earnestness in divine things." A Missionary in Oudh writes thus of the effects of the Sunday-school on his native Christian teachers : "Adults by teach-

ing in the Sunday-school keep up Bible study. Studying and teaching, their own hearts are enlarged, and they are thus enabled to grow in grace."

There are many special results of the Sunday-school, direct and collateral, that mark it in its influence as one of the grandest movements of modern times. Mr. Watson, long one of the Secretaries of the London Sunday-school Union, claims that the Religious Tract Society was an outgrowth of the Sunday-school.

"The extension of education among the people thus commenced by the establishment of Sunday-schools, and aided by the efforts of Lancaster and Bell, led in the providence of God to the formation of one of those catholic and useful institutions which arose about the commencement of the present century, and have proved so great a blessing. The institution thus referred to was the Religious Tract Society which, from a humble commencement, has attained a position of commanding influence. In one of its early addresses it is stated that, 'thousands who would have remained grossly illiterate, having through the medium of Sunday-schools, been enabled to read, it is an object of growing importance widely to diffuse such publications as are calculated to make that ability an unquestionable privilege.' In a subsequent publication, the committee stated that, 'it became necessary to provide for the exercise of that growing ability which children were rapidly acquiring, to lead their minds to subjects calculated to please and to purify them, and thus endeavour to convert providential advantages into spiritual blessings.'"

The same writer conclusively shows that the formation of that grand Institution, the British and

Foreign Bible Society, was also a result of Sunday-schools. "A still more remarkable, extensive and enduring event was brought about by the establishment of these schools, when the capacity of reading became more general, and a serious impression was made on the minds of the young people. Bibles were wanted. The want of Bibles for the Sunday-scholars of Wales, induced the formation of the British and Foreign Bible Society, which has circulated 70 millions of copies of the sacred volume in whole or in part."

The marked effect of the Sunday-school on secular education is another splendid chapter in its history. Without doubt, an increased and energetic attention to the general education of the people was an outgrowth of Sunday-schools. It is worthy of note that the time just before the inauguration of the Sunday-school movement was marked by gross ignorance in the masses, and by the neglect of education among the higher classes. Dean Swift said, "I have heard more than one or two persons of high rank declare they could learn nothing more at Oxford and Cambridge than to drink ale and smoke tobacco, wherein I firmly believe them, and could have added some hundreds of examples from my own observations in one of those universities." Gibbon, the historian, who studied at Oxford, says he was "never once summoned to attend the ceremony of a lecture." He said that one might without rebuke in the midst of a term make a tour to Bath, or a few excursions to London. Lord Eldon

wrote, "In my time (1770) an examination for a degree at Oxford was a farce."

With this state of things among the higher classes, one is prepared to understand how great intellectual darkness would prevail among the masses. Nor is it to be wondered at, if even as late as the second decade of the present century, a writer in the *British Review* objected to the extension of general education among the poor. Lord Mahon, in his "*History of England from 1713 to 1783*," states that, "throughout England the education of the labouring classes was most grievously neglected, the supineness of the clergy of that age being manifest on this point as on every other." He also quotes the testimony of Hannah More, who declares that "on first going to the village of Cheddar, near the Cathedral city of Wells, we found more than two hundred people in the parish, almost all very poor, no gentry, a dozen wealthy farmers, hard, brutal and ignorant. We saw but one Bible in all the parish, and that was used to prop a flower pot."

The intellectual and moral change in England from 1780 to 1880 has been wonderful, and it is interesting in this connection to note the opinion of Lord Mahon as to the causes which have produced the change. He writes, "Among the principal means which, under providence, tended to a better spirit in the coming age, may be ranked the system of Sunday-schools," and he quotes the testimony of Adam Smith to their value, in these words: "No plan has promised to effect a change of manners with equal

ease and simplicity since the days of the Apostles." The history of popular education in England shows how largely it was stimulated and moulded by the Sunday-school movement. For a time the Sunday-school was the only school for the mass. Efforts for general education were soon founded on the Sunday-school. In 1785, William Fox, Esq. of London, long interested in the elevation of the indigent and ignorant poor, corresponded with Robert Raikes on the practicability of teaching the poor on the simple plan of the Sunday-school. A Society was formed for the purpose the same year. The interest thus stirred up on the subject of education brought about the "popular day school epoch" which dates from 1796, when Joseph Lancaster began his work of instructing the poor. This led to the establishment in 1808 of "the Lancastrian Institution for promoting the education of the poor," changed some years afterwards to "THE BRITISH AND FOREIGN SCHOOL SOCIETY." The Lancastrian schools were established on an unsectarian basis. The Bible, "without note or comment," was the only religious school book used. Many members of the Church of England were not satisfied with so little Church influence in the schools, and this led to the formation in 1811 of "*The National Society for promoting the Education of the Poor in the Principles of the Established Church.*" The extension of education among the masses of the poor commenced and stimulated by Sunday-schools thus led to the formation of these educational Institutions. Here is a splendid record of which every

Sunday-school worker may well be proud. When Mr. Brougham brought forward in Parliament his measure for better popular education, this led to extensive investigations into the state of education in the country, and these investigations revealed the blessed work done by Sunday-schools, in spite of some unfriendly criticism. Unbiased history will forever accord a very large place to the Sunday-school movement in the intellectual awakening of the past century.

In this connection we may just notice the educating influence of the Sunday-school through an extensive literature developed and scattered widely through this enterprise. Books, almost innumerable, have been written for the Sunday-school. A great number of libraries, large and small, have been gathered simply for this Institution, and they are the best read libraries in the world, as is testified to by the rapidity with which they often are worn out and call for renewal. Numerous Sunday-school Journals are published and circulated by the million. Then think of the pictures and cards and tickets and leaflets that fall, a blessed rain of truth and instruction, among the juvenile and adult millions of many lands. What a far-reaching educating power is all this!

In estimating the worth of the Sunday-school Institution, we should think of what a field of useful labour it opens to all. How to utilize the entire power of the Church in the world's salvation is a great problem. It is the will of the Father that the disciples go forth and bear much fruit. Vast resources

of lay talent lie rusting in the Church through not being called out. All, from the youngest to the oldest, may find something to learn or do in the Sunday-school. Children are to be gathered and governed and taught. Money is to be raised, appliances framed and applied. Nothing more effectively makes a live Church than a live Sunday-school. All may work, and the contact and friction of juvenile and adult minds precludes spiritual monotony and stagnation. The remarkable energy and enterprise of the American Churches is largely due to the enthusiasm of the Sunday-school movement. It has been stated that, "It is probable that, in America alone, not less than seven hundred thousand of the most intelligent and godly women of the church have been added by Sunday-schools to the evangelizing force."

Here is a point needing special emphasis for India. There are hundreds of godly men and women who are often puzzled to know how they may work for the Lord in this land. Apparently circumscribed a large part of the time by the climate, and all the time by unpromising surroundings, many are really rusting, and suffering spiritually for want of something to do. What a noble field among Christians and non-Christians, for such the Sunday-school now affords! They may plan for it during the week, and work in it on Sunday.

Just here we may notice the relation of the Sunday-school to the Church and to the family. We are seeking to obtain a true and comprehensive

view of this Institution. There has been much ill-advised criticism at this point. Some critics have cried down the Sunday-school as usurping the place of the Church services. Others have imagined that in some places it has tended to diminish religious instruction in the family. The Missionary Conference at Bangalore elicited some opinions in this direction. One speaker said that on his "return to America" he "found that the Sunday-school had been pushed so much to the front that the Church had gone to the rear. In many places the Sunday-school is the head and the service is the tail." Another speaker said, "I fear that even in Scotland, while there are more Sunday-schools, there is not so much of the regular parental instruction as there used to be, and this I consider a declension." Now it would be an unparalleled history, if the Sunday-school at no time and in no place, had ever been perverted in any degree from its true sphere. Yet it may be well doubted if there is large ground for this criticism. It would not be a hard task to prove that Sunday-schools have brought a thousandfold more interest to the public service of the Church than they have ever detracted from it, and that they have greatly enhanced the interest and success of religious instruction in the family. In an essay, read by Dr. Arthur Mitchell, before the General Presbyterian Council at Philadelphia in 1880, he stated that,

"It has been found that even the most devoted and intelligent of Christian parents can receive in-

valuable aid in the instruction of their children from the co-operation of suitable teachers, and from the stimulus and companionship in study, supplied to the children through the Sunday-schools."

Dr. Tyng said,

"I have never seen a Sunday-school that did not delight in bringing all its fruits and gains, and in the utmost abundance possible, to the bosom of the Church for its enlargement, and to the heart of the pastor for his comfort. And I know no other relation on this side than affectionate gratitude for all the care and interest they see awakened for them. The Sunday-school is worthy of the first place in the affections and consideration of every Church. The advantages which it repays makes it an investment of incalculable worth. In no way can the Churches of the Lord so surely rise and shine, so certainly extend and prosper, so largely bless and be blessed, as in the constant, earnest and faithful cultivation of their Sunday-schools. The various portions of the Lord's house grow and flourish under the influence and agency of this whole work and successive generations show the importance and value of the influence in the strength and vigour of the result perpetuated. The Church reaps the blessing from the school in the enlarged and generous action as well as in the intelligent and affectionate support of its members thus taught."

The aid received in his work by the minister or pastor from the Sunday-school is very great. Dr. Alexander wrote of the Sunday-school, "I know not a pastoral duty of higher responsibility than to lend your utmost aid and influence to give efficiency and a right direction to the Sabbath-school. A mightier moral engine has not been set in operation for

many years. It is like a lever whose force is felt over the entire congregation. It affords to the faithful pastor greater facilities for the instruction of his people than any other agency." During the Sunday-school centennial celebration, this Institution was subjected to severe scrutiny in its relation to the Church.

The London *Church Times*, the leading organ of ritualism made the astounding assertion that Sunday-schools have been "well nigh useless to the Church." This statement was promptly refuted by able correspondents in succeeding issues of this paper, one rector claiming that ninety per cent. of his communicants had come from the Sunday-school. Bishop Clark held that this result of the Sunday-school will be more fully realized in the future.

"The Sunday-school is not the Church : not the Church in part : not a substitute for the Church : nor are its labors to be a substitute for any function of the Church. But the Sunday-school of the present is the germ of the Church of the future."

The importance of the Sunday-school, especially to the native Church in India, cannot be overestimated. In a paper read at the Bangalore Conference by the Rev. G. O. Newport, unmistakable ground was taken on this question. The writer claims that,

"In the present state of the Native Church I consider the Sunday-school to hold a chief position in no way inferior to the ordinary means of grace. The Sunday preaching is not so calculated to build up a church as the congregational Sunday-school, and if but one service can

be held on the Sabbath-day, the formation of the congregation bodily into Sunday-classes, is the best way to instruct, edify and save both old and young. If this method of meeting the wants of the Church has been too much underrated and neglected hitherto, it is time to retrace our steps and work along the lines where the greatest encouragement and the greatest blessing may be confidently expected."

We may retain the long familiar motto, "the Sunday-school, the nursery of the Church." As to the relation of the Sunday-school, to the family, of course it cannot take the place of parental instruction. It must be merely supplemental and helpful to it. Dr. R. W. Hamilton wrote thus on the aid given the parent by the Sunday-school :

"Education in the Sabbath-school is conducted in a more concentrated manner ; a juster economy of time and attention is secured ; whilst, from its being carried on among many associates, the principle of competition is awakened ; the best educated youth will profit from its discipline ; the most cultivated method of teaching is not here misplaced. The Sabbath-school system would carry the religious education of our highest families to a precision and firmness, which, to speak leniently, it has not yet approached."

All this is far more applicable to the Mission field. This fact was brought out by more than one speaker at the Bangalore Conference. It was said,

"The parents themselves are little more than babes in Christian truth and doctrine. What we have to do is to *make* those, who shall in the family give that instruction which Mr. Stevenson so wisely told us should be

given within the sacred walls of the homestead. Our endeavour should be to gather the whole of the congregation into some kind of Sunday-school, after the regular worship is concluded, where catechizing may be practised more freely than is practicable in the stated service. What we want is to know whether the parents as well as the children are making that advance in the acquirement of Bible truth which we all so much desire."

Another speaker said :

"If in other countries they were first established to instruct neglected children, and if in this country they are established to instruct Christian families, they would naturally assume different characters, especially when we remember that the Christian families whom we wish to instruct are for the most part unable to read." The Sunday-school thus is a great promoter of family religion, and its utility, especially in mission fields, should be beyond question.

In the light of this brief discussion of the Sunday-school as an Institution among the Christian enterprises of the age, we are able to give a correct definition of the Sunday-school as now developed, and maintained. It is not now a place merely for the religious training of poor children, nor is it a substitute for the regular Church service, nor is it a substitute for family religion. But it is, *The Bible school of the Church for all ranks and ages, where all may study or teach the word of God, adaptable to varying circumstances, and as a Bible school it may be made eminently effective in the mission field.*

III.

The Sunday-School and Evangelism.

"Teach all nations."—Matt. xxviii. 20.

"THE Sunday-school has altered the whole moral tone and raised the spiritual atmosphere of England," said Sir Thomas Chambers in the Centenary year of Sunday-schools.

What a profound fulfilment of the prediction touching Sunday-schools of Dr. Adam Smith the philosopher, uttered nearly a hundred years before ! "No plan has promised to effect a change of manners with equal ease and simplicity since the days of the Apostles." Such statements, indicating the tremendous import of the Sunday-school movement, should fasten conviction in the mind of any doubter as to their utility, who may linger, a kind of anachronism in the second century of Sunday-schools.

Let us not mistake here. Sunday-schools are not a new substitute for the Gospel, but are simply a new mode of gospel work. The object of this chapter is to emphasize this fact, and beget more confidence and interest in this important agency.

The very efficient aid rendered to the cause of evangelism by the Sunday-school, since its organization, should commend it to every gospel worker.

Missionaries, of all workers, should not be ignorant, or in doubt as to the availability of the Sunday-school.

The word *Evangelism* here, is used in its widest sense of making known the blessed *evangel* or good news of Salvation from sin to sinful humanity everywhere. "Go ye therefore and teach all nations," is the great commission for the carrying out of which the Sunday-school affords peculiar opportunity.

A little bit of history will help us to see the place of the Sunday-school in evangelism, and to appreciate the truth of the two quotations placed at the beginning of this chapter. Sometimes a croaker, with a pessimist tinge in his nature, affects to believe or perhaps has honestly drifted into the dismal sentiment, that the moral condition of things is worse than it has ever been. Times are bad enough to be sure to give every philanthropist an abundance of hard work in lifting up humanity; but a comparative glance at only a hundred years, covering the history of the Sunday-school, will convince any reasonably *cheerful* mind that a vast moral growth has been effected. The part of the Sunday-school in this, is the deduction of this chapter. A writer in the Sunday-school Times says, "The *London Saturday Review*, which may fairly be called the newspaper expressing most clearly the average opinion of the highest intellect of the British metropolis, concludes that the Sunday-school movement has been a very beneficial one, and, in support of this position, presents a clear-

ly drawn picture of the decayed condition of English religion and social morals a hundred years ago."

Now what was this "decayed condition" of morals a hundred years ago? Of those times a writer says :

"Comparatively few people could read or write, and the lower classes were not only poor, but very ignorant, and often very wicked too.

"Bull-baiting, cock-fighting, and other cruel sports were very common, even on the Sunday. Gambling, swearing, drunkenness, and other sins were openly indulged in without rebuke. The Bible was a scarce and expensive book ; and beyond the usual services in places of worship, but little was done to lead the people to a better course of life, or to point them to the only way of salvation.

"The children generally were neglected, and on Sundays swarmed in the streets of the lowest neighbourhoods, clothed in rags, playing, shouting, swearing, and using language of the vilest description."

Green, in his "Short History of the English People," has the following passage on those depraved times :—

"In the higher circles 'every one laughs' said Montesquieu on his visit to England, 'if one talks of religion.' Of the prominent statesmen of the time the greater part were unbelievers in any form of Christianity, and distinguished for the grossness and immorality of their lives. Drunkenness and foul talk were thought no discredit to Walpole. A later Prime Minister, the Duke of Grafton, was in the habit of appearing with his mistress at the play. Purity and fidelity to the marriage vow were sneered out of fashion ; and Lord Chesterfield, in his letters

to his son, instructs him in the art of seduction as part of a polite education. At the other end of the social scale lay the masses of the poor. They were ignorant and brutal to a degree which it is hard to conceive."

The state of Society in America differed but little from that of England.

But a mighty moral force was organizing under the guidance of a loving heart in Gloucester, designed to effect, as Adam Smith said "a change of manners" through the entire fabric of society. We have seen how the Sunday-school movement spread. Any healing applied at the fountain-head of humanity, childhood, in the nature of things was destined to work great results. We have seen how the Sunday-school movement resulted in the formation of the Bible and Tract Society enterprise, and how it affected the education of the masses. All this was a mighty aid to evangelism in an age of moral decay. We have ample testimony from competent students of this movement to the blessed effects of Sunday-schools everywhere. Clergymen, statesmen, and eminent writers have testified to the wonderful change wrought by the Sunday-school in places that had seemed like pandemonium. Streets were no longer unhappy scenes of riot and disorder. Children became clean and tidy, and vile language was banished. Parents caught the better spirit. "A little child" led them.

Raikes replied thus to Colonel Townley who had written him to learn more of the Sunday-school enterprise :

"The numbers who have learned to read, and say their Catechism are so great that I am astonished at it. Upon the Sunday afternoon the mistresses take their scholars to Church—a place into which neither they nor their ancestors ever entered, with a view to the glory of God. But what is more extraordinary, within this month these little ragamuffins have in great numbers taken it into their heads to frequent the early morning prayers which are held every morning at the Cathedral."

When Lord Brougham was making efforts in Parliament for the promotion of the general education of the people, a Committee of the House of Commons made special enquiries into the results of the Sunday-school movement. Marked testimony was elicited indicating the worth of the Sunday-school as an evangelistic agency.

Mr. William Hale testified to their influence in the district of Spitalfields thus: "There has been a great alteration in the moral condition of Spitalfields since their establishment. The character of the poor of Spitalfields is very different from what it was thirty or forty years ago. You never hear of any attempt to riot there." The great moral power of the Sunday-school was fully demonstrated in less than a score of years from the time of its establishment. On this point Dr. Hart writes, "No conviction is more assured, in the minds of those who have had opportunities of observation than that the Sabbath school is one of the most powerful and efficient means of promoting morality. Whatever promotes good morals, by the same ratio lessens

crime, and by consequence lessens taxation, pauperism, vagrancy, and all the long train of social and political evils which are the prolific progeny of crime. These truths are now considered self-evident. But there has been a further discovery. There is no agency like the Sabbath-school for restoring to decency and purity those depraved neighbourhoods that have sunk apparently below the reach of redemption."

Dr. Tyng bears this testimony to the great value of the Sunday-school as a moral power in the United States :

"The actual results of Sunday-school work in the course of its past history should be a subject of study and earnest consideration. I cannot doubt that its influence in arresting the power of imported evil, and resulting propagation of crime, in our country, has been a chief element in the peace of the nation, and a power whose extent it would be impossible for us to trace completely. The torrent of youthful debasement and immorality, of cultivated ignorance and infidelity, which has poured in upon us for these many years, has found no agent of resistance or removal equal to this. Millions of children of the poor would have grown to maturity in hopeless depravity, during the last twenty-five years of heavy immigration of the toiling population upon our scattered people, but for the blessed efforts of our Sunday-schools. A gracious Providence has appeared to prepare our great religious institutions, all of which find their best and most effective contact with the people through the Sunday-school, as a special depository of the Divine agency and power for the safety and welfare of our land at this very time."

Opinions of eminent men like these justify the statement of Chief Justice Marshal, that Sunday-schools are devoted to the protection of national and individual happiness, and of Sir Charles Reed, M. P., that "The Sunday-school has a strong claim on the State, not on State support but on the sympathy of all good citizens. In the presence of magistrates and legislators I feel free to say that in England it is held to be among the chief forces for good in moulding and fashioning our social condition." The power of the Sunday-school in blessing childhood was early manifested in a most remarkable way. "Two years after the establishment of Sunday-schools in Wales by Mr. Charles, a remarkable awakening as to religion took place, especially at Bala and its neighbourhood, which was instrumentally owing, in a great measure, according to all appearances, to these schools. In a letter, dated September, 1791, Mr. Charles says: 'Here at Bala, we have had a great, powerful, and glorious outpouring of the Spirit on the people in general, especially on children and young people. Little children, from six to twelve years of age, are affected, astonished, and overpowered.'"

Well did the Earl of Shaftesbury, at the centennial celebration of the origin of the Sunday-school, urge "and, as we are celebrating their centenary, institute more and more Sunday-schools in which the true, distinctive, and dogmatic principles of Chris-

* "The first Fifty years of the Sunday-school" By W. H. Watson.

tianity may be inculcated upon the minds and hearts of the children."

The secret of the power of the Sunday-school as a wonderful agency in evangelism, is not far to seek. The single fact that it lays hold of childhood explains its potency in moulding humanity. "Baby is king." The charm of childhood and the affection felt for children, even by depraved parents, become channels of mighty influence through the Sunday-school. Young hearts, receptive and susceptible, become the vehicles of precious grace, from the school to ten thousand homes. This is well illustrated by an incident.

"A few years ago, there lived in a city in Scotland a man who was notorious for his wickedness. He seldom opened his mouth without uttering an oath and using the vilest language.

He associated with the worst of characters, was constantly drunk, frequently beat his poor wife and children, and was the terror of the neighbourhood in which he lived.

Late one Saturday night he returned to his miserable room, mad drunk, and, after fighting and swearing and creating a terrible disturbance, sank down upon his wretched bed and slept.

He woke about eleven o'clock on Sunday morning, and called for more drink, with furious oaths. His wife, fearing his ill treatment, dared not answer; but his little girl went up to him timidly, and said, 'We haven't any money, father, and nothing in the house for dinner'; and with her mind full of a little

hymn she had learnt at the Sunday-school, added, 'May I sing to you, father?' 'Yes,' he replied, 'you may sing if you like; but I want more drink.' With a quivering voice, growing stronger and sweeter as she proceeded, she sang:

'I am so glad that our Father in heaven
Tells of His love in the Book He has given;
Wonderful things in the Bible I see;
This is the dearest—that Jesus loves me.
I am so glad that Jesus loves me,
Jesus loves me, even me.'

When she had finished the hymn, 'That is very pretty,' he said; 'you may sing it again.'

As she sang, the scalding tears began to trickle down his cheeks; he buried his face in his hands, and, at its close, he cried, 'O Jenny, do you think that Jesus loves me?—a wretch such as I am. Will He love even me?' and presently he sank upon his knees, and, for the first time in his life, prayed for mercy.

The prayer was heard. That man became a humble, earnest Christian, and often, in after years, blessed God that his little Jenny had been a Sunday-scholar."

Thus multitudes unnumbered who never entered the Sunday-school have shared in its blessed influence.

Another source of power to the Sunday-school is in the fact that it effects a widespread acquaintance with Bible truth. *This eminently is its great mission.*

"The entrance of thy word giveth life." The Bible is a wonderful evangelizer. The Sunday-school gave a much needed impulse to education among the masses. This created a demand for Bibles which produced the Bible Society. With cheap Bibles everywhere and tens of thousands of Sunday-schools in which saving truths were taught to old and young every Sabbath, a revival of religion and improvement in morals might have been anticipated. The great power of the Sunday-school lies in the fact that it is a Bible school. Multitudes of children learn blessed truths here that they never could learn in their homes, truths carried to these homes to enlighten and save many not otherwise reached. Is it not a wonderful thought that at the present time the Sunday-school calls nearly 14,000,000 souls to the study of the Bible every Sabbath; and that some 6,000,000 of these study the same lesson! What an agency for the spread of light and purity is this! Whatever minor objections may be raised against the Sunday-school, the fact just stated should enlist the hearty co-operation of every friend of evangelism for this agency.

The Sunday-school is a great evangelizer because it secures the co-operation of a vast lay army. The great problem in the salvation of the nations is to draw out the working power of the Church. Millions of men and women there are who add nothing to the efficiency of the Church. Their talents are buried, they stand idle. What a sphere the Sunday-school opens to them, and what possi-

bilities of sanctified effort it presents. Is it to be wondered at that when the Sunday-school rallied multitudes of men and women to a work that angels might covet, a better moral atmosphere began to pervade society?

Dr. Arthur Mitchell gave the following testimony on this point before the Pan-presbyterian Council at Philadelphia:

"It may be stated generally that Sunday-schools have been advanced because of the evident approval and blessing of God which has attended them. It has been seen and felt that they began at the right end, that they dealt with the most hopeful class, the young. Parents have been greatly aided. The preaching of the gospel has had prepared for it a favorable soil. Revivals have been made more durable in their fruits, and the Churches have received into their communion thousands and hundreds of thousands of their most intelligent and steadfast members."

In estimating the importance of the Sunday-school as an agency in India and in general Mission work here, its relation to the important period of childhood, its relation to the diffusion of Bible truth, and its availability as a sphere for lay development and co-operation in building up the Church and spreading the truth, should be kept in view. Two lines of thought may be kept before us. The Sunday-school is a grand evangelistic agency both for spreading and deepening Gospel truth in the Church and also for extending the same saving truth beyond the pale of the Church.

Observe how this is done as testified by workers among both Europeans and Natives in India. The Sunday-school educates and moulds childhood. A Missionary writes, "The boys learn of Christ, committing to memory our hymns, and speak of the former and sing the latter at home and on the streets. The message thus delivered may be more powerful than a bazaar Sermon."

A missionary who is making the Sunday-school, tell powerfully in his work writes thus: "The children unconsciously grow into Christians although unbaptized and still within the pale of Hinduism. They believe the Christian religion, comprehend its doctrines and spirit, and die in the conscious hope of a Christian resurrection. There are fifteen hundred Sunday-school scholars in the city of Lucknow, and ten thousand in the North-West Provinces who sing the praises of Christ our Redeemer with greater love, and enthusiasm than they do the eulogies of their own corrupt gods."

There is every reason to believe that some of these Sunday-school children die trusting in the Saviour of whom they have learned. A missionary writes: "One of the thousand Native children of our Lucknow Sunday-school, a Muhammadan lad twelve years old, was seized with the smallpox and brought to his death-bed. During the last two days of his life, although very weak on account of his long illness, he was constantly engaged in singing the hymns which he had learned in the Sabbath-

school. He continued thus to the hour of his death ; and, after making kind inquiries about his Sunday-school superintendent and teacher, he fell asleep singing of Jesus."

The Sunday-school carries the gospel to parents and adults through the children. Rev. Thomas Evans, of the Baptist Mission, Monghyr, says that "The children of the non-Christian Sunday-schools, very often teach their heathen parents at home what they learn in the Sunday-school : thus the work of evangelization is carried on through these children."

Rev. J. Fordyce, whose work was largely confined to Europeans in India, writes, "Some children come to Church evidently as a result of being led to the Sunday-school. Some careless parents also have been brought in from the kindness shown to their children." A Native Missionary in Oudh also testifies to this fact thus : "By means of good religious education which is given to the children, we cause their parents to come to the service in the Church to listen to the word of God." In some instances, attempts at Sunday-schools among the Natives do stir up and repel the parents, but they more frequently attract from the kindness in many ways shown to the children. On this point Rev. W. Shoolbred, D.D., of Rajputana, writes : "These Sunday-schools widen the area of our work, and that among the most hopeful part of the population. I am not aware that they to any appreciable extent frighten

the Natives or make the adult population more shy of attending our bazaar preaching or other services."

The Sunday-school blesses the Christian homes and builds up the Church in India in grace and in numbers. A missionary in Burmah writes: "In the absence of enlightened Christian parents, and thoroughly Christian homes, it is of even greater importance in India and Burmah than it is in America and England."

The Sunday-school, no less in India than in other countries, is to be the feeder, that is the "nursery of the Church" in the sense of a place where the young plants or trees are trained and developed for transplanting into the Church.

A rector writing for the *London Church Times* in defence of the Sunday-school, declares that ninety per cent. of his communicants are or have been, members of the Sunday-school. A Missionary of the American Board in Bombay writes, "Most of those who are gathered into the Church, especially from among the young, have previously been connected with the Sunday-school. This is *one* of the means by which they are brought to a saving knowledge of the truth."

Rev. J. J. Lucas of Futehgarh writes, "A large proportion of our Christians have come from the Sabbath-school." Where Sunday-schools have been kept up for some time, similar testimony is given. This agency as a means of spreading a knowledge of Bible truth and deepening impressions

gained therefrom, naturally leads to this result. The testimony of Rev. J. S. Chandler of the American Board that "the effect of the Sunday-school is to spread a knowledge of the Bible more effectually than by almost any other agency" might be given by many missionaries.

In estimating the aid of the Sunday-school to evangelism in India, its great helpfulness in developing and training a lay agency should be kept well in view. In the chapter on the Sunday-school as a Christian Institution, we have seen the immense value of the Sunday-school in calling out the lay power of the Church. Anything that develops this power in the Church in India hastens by so much the salvation of these millions. *India must be saved by an indigenous, live, working Church.* All missionaries may hail the Sunday-school as perhaps the best possible single agency for developing the Native or even European Church in India. We may call up witnesses to this vital fact from all parts of India, both from the Native and from European work. A missionary of the American Board writes, "We value this work most highly for we can utilize all our Native Christians for the work, both young and old, male and female. They can do this kind of work well, and are wonderfully developed by it." Another member of the same mission writes of the Sunday-school, "There is no more promising method of work because it elicits the efforts of non-employed Christian people and so develops their graces."

A missionary in Oudh writes of the Sunday-school that, "it makes the older Christians work and hence begets an interest in mission work." Another testifies, "it opens up a large field of usefulness for the members of our Native Churches. Able men become still more able by taking charge of a Sunday-school, among non-Christians."

A clergyman, engaged in English work in South India, writes of the Sunday-school, "It helps adults to feel their responsibility. It awakens in all it reaches, an earnest effort to study the Scriptures. This is the first and best field in which to grow mature Christianity."

Such being for the Church the developing and training power of the Sunday-school, it follows that it is one of the best possible agencies available for evangelism in India. The Sunday-school more than any thing else will make the Native Church "terrible as an army with banners," against paganism and Islam.

Let us gather up in a glance what has been presented on this phase of the Sunday-school.

1. It is a notable fact of history that with the inauguration of the Sunday-school, began a wonderful revival of moral life in the countries reached by it.
2. The fact that the Sunday-school lays hold on childhood is a chief cause of its evangelistic power.

3. The Sunday-school is an evangelizer because of its spreading and deepening a knowledge of Bible truths.
 4. The Sunday-school is an effective evangelizer because it secures the co-operation of a vast lay army.
 5. The Sunday-school greatly recruits the Church in numbers and develops in it knowledge and grace and aggressive power.
-

IV.

The Sunday-School and Childhood.

“ Out of the mouth of babes and sucklings hast thou ordained strength.”—Ps. viii. 2.

DOUGLAS JERROLD said, “ she that rocks the cradle rules the world.” Geikie, in his *Life of Christ*, quotes Lord Brougham as saying that “ the child learns more in the first three or four years than in all after life.” The supreme importance of childhood is now a recognized fact, and yet a general and systematic acceptance of this fact does not date beyond a half century. So remarkable is this that an astute writer says that men of genius like Pestalozzi, Froebel and others, “ *discovered childhood.*” It was well said by Rev. W. F. Crafts, “ the paintings and sculptures of Michael Angelo’s day, tell us of an age of refined and cultured leisure in history. The chromos, by which the works of the masters are now multiplied by the hundred thousand, will, perhaps, be the tradesmark of our age in this line, indicating the reign of machinery and haste. But the deepest and most striking tradesmark of our age is the recognition of the importance of childhood.” In turning the subject of Sunday-schools about in various lights, let us study it in this connection also. If the reader

rises from the perusal of this book fully won to the Sunday-school cause in principle, and aided in practical equipment for a hearty and earnest consecration to this work, a valuable service will be rendered by these pages to the cause of India's salvation.

An eloquent divine, Rev. Dr. Storrs said, "When I think of the promise of a millennium in our own time, in our own civilization, my thought rests and fastens upon the promise, 'A little child shall lead them.'"

The child is led and then leads. There is more hope for the future of our race in this recognition of the profound importance of the child-period, and of the availability of childhood for making effective and lasting impressions, than in all other merely human theories and ideas combined. The child truly is

"A new-born germ from which may spring an angel."

The supreme possibility is there, hence the infinite importance of the first moulding touches. How freighted with meaning too are the words of Ruskin :

"The human soul in youth is not a machine, of which you can polish the cogs with any kelp or brick-dust near at hand, and having got it into working order and good, empty and oiled serviceableness, start your immortal locomotive, at 25 years old or 30, express for the Strait Gate, on the Narrow Road. The whole period of youth is one essentially of formation, edification, and instruction. I use the words with their weight in them—in taking of stores, establishment in vital habits, hopes, and faiths.

There is not an hour of it but is trembling with destinies—not a moment of which once passed, the appointed work can ever be done again, or the neglected blow struck on the cold iron. Take your vase of Venice glass out of the furnace and strew chaff over it in its transparent heat, and recover *that* to its clearness and envied glory when the north wind has blown upon it; but do not think to strew chaff over the child fresh from God's presence, and to bring heavenly colours back to him, at least in this world."

Of this important period a profounder if not more appreciative writer has said,

"If we could obtain a distinct and full history of all that hath passed in the mind of a child from the beginning of life and sensation, till it grows up to the use of reason; this would probably give more light into the human faculties than all the systems of philosophers about them since the beginning of the world."

Within the present century a splendid galaxy of names are associated with new theories of education, especially as connected with childhood. Pestalozzi and Fellenberg and Froebel on the continent, Dr. Bell and Joseph Lancaster and Robert Owen in England and Scotland, Bronson Alcott and Horace Mann in America are names whose lustre time will never dim. As time develops the thought we are discussing into its true sublime importance, these names will stand in something of the relation of *discoverers to childhood*. Pestalozzi embodied his system in two books, "How Gertrude teaches her Children," and a "Book for Mothers." It has sometimes caused wonder how this eccentric man has exerted an influence so powerful on the civilized world, but

the simple fact is that he brought into prominence and emphasized certain profound and abiding principles in the education of childhood and youth. He was seconded by Fellenberg and later by Froebel of Germany, while the leading principles of the system were wrought more or less into the educational efforts of the others mentioned above. The fundamental ideas insisted on by those men that concern us here are, (a) the great importance of early impressions ; (b) the use of great kindness and gentleness in teaching, with but little if any corporal punishment ; (c) there should be a harmonious development of the faculties, *i.e.*, the understanding should not be unduly cultivated at the expense of the affections and religious sentiments ; (d) Religious instruction should begin with the mother, and the filial feelings of the child should be directed also toward God. Froebel's system is remarkable for the special emphasis he placed on the necessity of giving wise direction to the child from the earliest infancy, and for his method of mingling amusement with instruction so as to keep the child happy while learning. The kindergarten system, now in many places deservedly popular, is largely due to Froebel. Fellenberg laid great stress on early moral training. He was in Paris at the fall of Robespierre, and there his early conviction was strengthened that an improved system of education alone can protect society against the horrors that so often accompany social and political revolutions. The statement of Sir Charles Reed, M. P., F. S. A., a noble Sunday-school

worker till the day of his death, is in point just here :

“ Who will doubt the value of early training, or that infancy is the best time for creating good impressions. Wolsey leaves on record his judgment when he says, ‘ The hope of the whole State rests on this stage of life as that of the harvest on the blade of corn ’ : and that profound thinker, Locke, remarks ‘ the little or almost insensible impressions on our tender infancies have very important and lasting consequences, and then it is, as it is in the fountains of some rivers, when a gentle application of the hand turns the flexible waters into channels that make them take quite contrary courses, and by this little direction given them at first in the source, they receive different tendencies, and arrive at last at very remote and distant places. ’ ”

It is an interesting fact, in evidence of the divine origin of the Bible, that it recognizes the great importance of childhood, so strangely overlooked in other religious books and merely human systems of philosophy. It has been said, “ Read the books of India, China, Egypt, Persia, Greece, and Rome and you find hardly an indication that there are children in existence. Turn to the Bible, and you will find it full of child-life and child-teaching.” The precepts and the law were to be sedulously taught to the children of the Old Testament, and they were to be kept familiar with the history of their fathers. In the New Testament, Jesus throws a lasting interest and charm about childhood by his own loving interest in children and by making child-life a type of the noblest and grandest Christian manhood.

Now in the light of these remarks, we can see the great importance of the Sunday-school in relation to childhood. While not exclusively the aim of the Sunday-school of the present day, yet it has a special and peculiar mission to childhood. Some one has said that the Sunday-school is the Church of the children. Here is something devoted to the training of millions of children in Bible knowledge and moral life as a specialty. Can there be a more vital enterprise before the Church? It is eminently fitting that so important an agency call together denominational Councils and grand interdenominational, national and international Congresses of the best representative workers in Christendom. These meetings are perfecting still further the Sunday-school in fulfilling the spirit of the Old and New Testament relating to children. We have noticed how the attention of the civilized world has been arrested, especially in the present century, to the supreme importance of childhood as a period for permanent life-determining impressions. It is a notable coincidence that the Sunday-school enterprise is contemporaneous with this new estimate of childhood. How far these two movements have affected each other, it is difficult to ascertain. The Sunday-school affords a happy field for the application of fundamental principles of this *philosophy of childhood*, now commanding the attention of the wisest minds of the age. For a time, infant classes were not thought of, but now the Sunday-school begins with the youngest. Its training is

largely moral and religious. Its methods are methods of kindness and gentleness. It seeks by pictures and song and pleasant talk and timely festivity, to provide happiness with instruction. The moulding power of the Sunday-school cannot be estimated. The remarkable effects of the Sunday-school in shaping and affecting child-life was testified to, in the most emphatic manner, soon after its establishment :

“ Mr. Church, a considerable manufacturer of flax and hemp, was asked by Mr. Raikes, if he perceived any difference in the poor children he employed. ‘ Sir,’ said he, ‘ the change could not have been more extraordinary in my opinion, had they been transformed from the shape of wolves and tigers to that of men. In temper, disposition and manners, they could hardly be said to differ from the brute creation, but since the establishment of Sunday-schools they have seemed anxious to show that they are not the ignorant illiterate creatures they were before. They are anxious to gain the favour and good opinion of those who kindly instruct and admonish them. They are also become more tractable and obedient and less quarrelsome and revengeful.” *

Innumerable facts like this are matter of history in the past century. Testimony is sometimes borne by Hindus and Mohammedans to the good moral effects of Sunday-schools in India. A lady missionary records in her report, how a woman said to her in the zenana, “ My little girl has become so much better behaved since she became a pupil in

* “ Fifty Years of the Sunday-school ;” Watson..

the Mission school." Another writes "one nice little girl in Kanhais school died with cholera; she had received a New Testament some months before, and everywhere she went she carried her Testament. Just before she died she told her father, who is a clerk in the Engineer's Office, that she did not believe in idols but trusted in Jesus to save her. Her father told me all about it afterwards, with the big tears rolling down his cheeks."

The objection of Thewald is not often heard now, that it is unfair to influence the mind of a child before it has come to years of discretion, when it could choose for itself. The reply of Coleridge is quite to the point: "I showed him my garden and told him it was my botanic garden. 'How so,' said he, 'it is covered with weeds.' Oh I replied, that is because it has not come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair in me to prejudice the soil in favour of roses and strawberries." A lady once told Archbishop Sharpe that she would not give religious instruction to her children until they came to years of intelligent choice. The Prelate replied, "Madam, if you do not teach them, the devil will." If Satan and wicked men and evil agencies would stand aside till the child had come to years of discretion, good men might await the age of intelligent power of choice. But their delay would be the hour of the powers of darkness.

"Vice quickly springs unless we goodness sow;
The rankest weeds in richest gardens grow."

But a more authoritative dictum is, "Train up a child in the way he should go, and when he is old he will not depart from it."

The adaptation of the Sunday-school to reach childhood in India, is worthy of special thought by Christian workers in this land. As a means of training the children of the Church, it claims our heartiest acceptance. As an agency for meeting childhood on the threshold of existence and pre-occupying with Bible truth and moulding the impressible minds and hearts of the millions of non-Christian children, it stands without a rival. There is really no other method of reaching childhood in an effective systematic way. All missionaries come to realize how impenetrable and insensible, as a rule, the dense adult mass has become. Childhood is dawning on us as our chief hope—childhood the peculiar sphere of the Sunday-school. Rev. W. Shoolbred, D.D., of Rajputana writes: "The young present a much more hopeful field for Christian effort than the grown-up. True at home, this is especially true in India, where superstition grows and hardens with the growth, and idolatry rivets its chains around the adult mind. 'Learn young, learn fair,' has special force in India, and by the lessons lovingly given in the Sunday-school the idolatrous teachings of the zenana may be met, and in some measure counteracted."

Rev. J. E. Scott, Ph. D., writes :

"When the brave Spartans were commanded to deliver up fifty children as hostages, they refused and gave fifty

adults instead, considering the children of greater promise to the State. But the children of India are delivered up to us. Manhood and old age, hardened by Paganism and Islam, are almost past our influence, but childhood and youth reach out their young hands to us to be guided and directed as we choose. Childhood is the hope of our work. The next generation of fathers and mothers, developed under the irresistible influence of the Sunday-school, will know more of Christ than of Krishna, and more of our Redeemer than of Ram."

Rev. R. Hoskins, Ph. D., then of Budaon, Rohilkund, who had succeeded in establishing 34 Sunday-schools in a city of 30,000 inhabitants, and most of them among non-Christians, and not connected with day schools, gives it as his opinion that "This is the most encouraging form of work we engage in. We are preparing the community for the reception of God's truth. The youthful mind is pliable as wax, and we alone give systematic instruction to the youth. This field is left to us for cultivation, none others will enter in."

A worker in South India writes of the Sunday-school: "It is strong to woo the affections and sentiments in favor of Christianity, when the sentiments of mature minds can be won only with great difficulty. The mind occupied for Christianity is strongly fortified *against* Heathenism and Moham-medanism. It is important that we teach the young well, because God bids us do it."

A missionary in Burmah gives the remarkable opinion on the power of the Sunday-school over

childhood, that in one or two generations the mass of heathen children could be elevated by the Sunday-school to the condition of ordinary childhood in Christian countries. It is an interesting fact, illustrated by many instances where Sunday-schools among non-Christian children have been kept up, that they are in sentiment and feeling more like Christians than Heathen or Moslem children. Many such children have learned to pray to the true God and also to sing Christian hymns with as much intelligence and zest as the mass of children in ordinary Sunday-schools in Christian lands; and we may note here that the objection to teaching the Lord's prayer and Christian hymns to these children, has but little force when the true relation of the Divine Father to humanity, and the great fact of the atonement, are correctly understood. These children all "are also his offspring," and as fully and freely redeemed as the children of Christian lands. Why forbid the Lord's songs to his redeemed? The Lord's prayer can be adopted by Hindu and Moslem without any conflict with their ideas of God and of worship. Besides, the mere fact of being born in London and New-York, does not change the nature of childhood to something different from what it is in India. The children of India play and cry, joy and sorrow, are noble and naughty, just as the children of Christendom. The accident of birth does not change the relation of the child to God and to the atonement of his Son. If we may gather the children in from the streets of London

and teach them to pray and sing and be good, so may we gather in the children of Calcutta. Nor does the mere fact of baptism exclusively fit the child to sing Christian hymns and pray the Lord's prayer, unless we attach to the rite of baptism the fond notion of Rome. The statement then is entirely too sweeping that the sacredness of Christian song and prayer, is not to be committed to heathen children. A consistent application of this idea would sweep away tens of thousands of most useful Sunday-schools in Christian lands, and hush the songs of millions of the Lord's redeemed. We must learn to think of children as they are everywhere, redeemed, Christ-loved, and until changed by personal vice and responsible sin, types of such as belong to the kingdom of heaven. The fact that they carry their songs and prayers into non-Christian homes is no objection but rather a commendation. Let them sing and pray the light of God's truth into these homes. Facts show, as we have seen, that there is hope and power for evangelism in all this. A little Hindu Sunday-school girl died singing and praying to Jesus. She said to her weeping mother, "I am going to the heaven of Jesus." The mother related this with tearful eyes to a Missionary's wife, and seemed consoled by the joy of her dying child. These pages could be swelled with many similar instances. The Sunday-school is destined, through childhood, to send rays of light and truth into homes innumerable.

The Sunday-school is due to the children of the

Native Church in India. The value of this agency to the Church was pointedly brought out in the discussion of the Sunday-school question at the Bangalore Conference. It was said :

“ Not a word need be said as to the paramount importance of gathering in the little ones and influencing their tender consciences God-ward and heaven-ward. The weakness of so many of our Native Churches point back to their having let the little ones slip away. The children must be laid hold of and trained from their earliest years, not only for their own sake, but also for the strengthening and continuing the Church from generation to generation.

“ If all the children of our Christian community for the past fifty years had been thus held to the Church and trained faithfully by it, the position of the Native Church in India to-day would be a hundred-fold more stable and more glorious than it is. Our Native sons should be as strong healthy plants grown up in the Court of the Lord in their youth, and our daughters as corner-stones of the Church of God, polished after the similitude of a palace. Unceasing solicitude must, therefore, be manifested about these little ones.”

There is much, then, in the relation of the Sunday-school to childhood to indicate its great utility in India, both for the Church and for spreading the truth among the non-Christian masses.

“ In all our plans and campaigns let us remember that we have no more promising field in this contest with Satan than childhood and youth. The plan that seizes and impresses childhood tells mightily for victory. What a trust the missionary enterprise has

in the young of India. Lift up your eyes to the plains and mountains of this land of our choice,—this wide field of missionary toil, where ours is the glorious privilege to labour and die ; millions on millions of human beings meet your gaze ; manhood strong and tottering age, scarred and hardened and blasted by sin, hastening off the stage of life into eternity, difficult—alas, how difficult—to impress ! Behind these, see they come—multiplied millions on millions more, sunny childhood, blithesome youth, pliant, plastic, impressible, fresh on the threshold of being. Let us, with loving heart, meet them there, and not by indifference or want of prompt action, grieve Him who said, ‘Feed my lambs.’ ” *

* Report of the Allahabad Missionary Conference : Paper on Sunday-schools, page 437

V.

The Sunday-School in India.

"Edify one another."—I Thess. v. ii.

IN all the centuries there is no royal road to triumph in evangelism, besides the simple Gospel, taught and inculcated in various ways, modified it may be by changed times and surroundings. Among the latest forms of Mission work, and perhaps the "key position" for India, comes the Sunday-school enterprise. With its triumphs of the past century as an index, it requires no special spirit of prophecy to discern that the Gospel's easiest, most rapid, and most satisfactory triumphs lie in the direction of the Sunday-school. As a special movement, the present quarter century begins the Sunday-school epoch for India; and if the missionary bodies know and improve their opportunity, no one can now estimate what the second centennial Sunday-school celebration will behold in India. It is appropriate that we devote a chapter to a general survey of the state of Sunday-schools in India. A circular sent into all parts of India called out a variety of opinions and information. It is significant of the rapidly developing interest in the Sunday-school, that while the General Missionary Conference held at Allahabad in 1872-73, allotted

only one paper to the subject of Sunday-schools, the Conference held at Bangalore in 1879, had four papers on the same subject, and these were amply discussed.

Sunday-school work had been carried on in some form for a long time in different parts of India. Some of the older Missions have had Sunday-schools from the beginning. There have been some Sunday-schools in India for half a century. But only within the present quarter century has anything like a wide-spread and general appreciation of Sunday-school work been manifested. Perhaps there is not a missionary Society that is not using the Sunday-school agency in some form now. Some Missions do not seem to have fully waked up to discern the grand opportunity the Sunday-school presents. In some, the work is carried on only among Christians. In others all secular schools are Sunday-schools also. The development of the work in some Missions has been very great. Missionaries of the American Board in South India report that but little attention was paid to Sunday-schools until some nine years ago, but within the past five years they have in places been carried on vigorously.* Some of the best Sunday-school workers are found in this Mission. In the Methodist Mission of North India in the last ten years, the Sunday-schools increased from 34 schools to 222, and the scholars from 1,102 to nearly 9,000. Five

* At the time 1882.

years ago Rev. J. Emlyn, of the London Missionary Society,* Travancore, had under his charge 70 Sunday-schools attended by 5,669 scholars. It seems that all the congregations are organized into Sunday-schools. These splendid examples found in all parts of India indicate what may be done. The Sunday-school tide is rising, and the grand work is taking on *form and system*.

Reports from the missionaries show that wherever they have put forth efforts, and just in proportion to the efforts, Sunday-schools have grown up and flourished. There is no longer any problem about this matter. The great increase of Sunday-schools has come from organizing them out of ordinary day schools. Another marked cause of success has been in enlisting the aid of others besides missionaries. Already, apart from the missionaries and clergymen, there are many noble Sunday-school workers in India as superintendents and teachers. There is an abundance of lay talent ready to be enlisted in this grand work.

The missionaries give universal testimony to the value of Sunday-schools in building up the Native Church. In some places all the Christians, old and young, attend the Sunday-school, and are greatly benefited, while in other cases it is not so worked as to reach all. We have testimony to the marked improvement in the Church by the establishment of the Sunday-school.* "It is the earliest means of

* At the time 1832.

moulding the future Church." "It makes the older Christians work." "It trains the children to work." "It affords to both children and adults scope for the exercise of their thoughts." "The Sunday-school builds up our Churches by giving the members a better knowledge of the Scriptures than they would otherwise have, and in the Churches where the Sunday-schools contain most of the regular Christian congregations, most of the admissions to the Church are from the Sunday-school members." We have this testimony reported from extreme parts of India. Well may one of the Missionaries write, "Sunday-school time is the happiest hour of the whole week." One testifies that "a large proportion of our Christians have come from the Sunday-school." With such proof of the utility and power of the Sunday-school one regrets that it is not effectively inaugurated in every Mission in India.

On the point of Sunday-schools for non-Christians, there is much to be learned. Information gathered from all parts of India indicates varied success in this matter. Some have never attempted Sunday-schools for non-Christians. Some have failed to secure voluntary attendance and have abandoned the effort. In some places mixed Sunday-schools, that is, made up of Christians and non-Christians, are successfully carried on. In some places all non-Christian secular schools are organised into Sunday-schools. In some instances Sunday-schools are carried on among non-Christians where there

are no secular schools. In one Mission "each secular school is the nucleus for a Sunday-school, but the majority of the pupils are not in the secular schools." One missionary claims that Sunday-schools among the heathen, are just as important as among Christians. The variety of experience and opinion on this phase of Sunday-school work is very great, but enough has been accomplished to convince all that Sunday-schools among non-Christians may be carried on with good success, and even where there is no secular school as a basis. Rev. R. Hoskins, Ph. D., of the Methodist Mission, reports (1882) 14 Sunday-schools among non-Christians in Budaon city alone, not connected with any other school. In this Mission now (1898) there are 1,240 day schools, vernacular and Anglo-vernacular, a very large part of them for non-Christians, almost all organized into Sunday-schools.

In some places there are mixed Sunday-schools for boys and girls among Christians and non-Christians.

In the Mission just mentioned, almost all the purely Girls' schools are kept up as Sunday-schools. In some Missions, there are no Sunday-schools exclusively for girls.

On the question of the management of Sunday-schools, India is wading through a lot of experience, and groping toward general success. It is much to be regretted, that the India Sunday-school Union is not more fully for all missions a common and well recognized organization or medium of intercommunication, that examples of success, or information

on the best methods of management, might be made available to all. With thousands of Sunday-schools springing into existence over this wide field, amid surroundings and requirements differing widely from Europe and America, this Union can accomplish much. Those missionaries are working at a sad disadvantage, in not being able promptly to avail themselves of valuable experience, and modes of reaching success.

Information gathered from all parts of India, shows that some are wisely using methods adapted to the country; some, less wisely, adhere too closely to methods well adapted only to Christian countries and purely Christian Sunday-schools. Still others, with doubtful wisdom, have "no fixed methods," "no set methods," "no routine." The scientific method, working wonders in modern times, is to introduce method into things apparently the most discordant. An attempt should be made to settle on something, always open, of course, to modification.

The usual apparatus of cards, tickets, pictures, books, &c., are coming into general use. Some make a success of the black board.

In some places, a collection is taken up, thus teaching liberality to the pupils. In Prome, Burnah, this collection goes to Mission work. In Bareilly, N. W. P., a collection taken up in a non-Christian Sunday-school goes to help the destitute of the city, and to supply books to the poor boys in the day school.

The International Lesson Series is now used in many parts of India. Various opinions prevail as to its utility. Some missionaries find the lessons "very useful;" others "like the series very much." One missionary in South India thinks the series "almost perfect," and the Rev. B. H. Badley, of North India, of large experience, and who in his time did much to promote Indian Sunday-schools, wrote "can heartily recommend the series." Rev. C. H. Carpenter of Bassein, Burmah, writes, "we think highly of the series." Here is favourable testimony from a wide circuit. Others give a qualified testimony. Some use the lessons in part and think "they can be improved," and are "good upon the whole." Rev. J. S. Chandler of Madura writes of the International Lessons, "the best out, but a shorter series would be better for us." Rev. E. S. Hume, an energetic Sunday-school worker of the American Maratha Mission, says of the series, "We are not satisfied with the lessons: still we have not found, anything which, on the whole, could take their place. These lessons are too much spread out. Still the help which can be had by the teachers from these lessons is valuable." There is reason to believe, from the experience of many missionaries, that these lessons may be used in India as elsewhere to great advantage. Some modification of them seems often required, and this might be effected by a little effort and co-operation at the Presses of different Missions where they are published.

It is interesting to find the universal testimony of Sunday-school workers in favour of music in the schools. All see its great utility, but some do not get on well in singing in non-Christian Sunday-schools. Some use only hymns with European airs, others only native. In some places an organ is used with good effect, and even native instruments have been utilized. Rev. J. S. Chandler writes, "I use music before and after, in the middle, with an instrument and without it. Half the interest would drop at once, were the music to drop." Another missionary writes, "We sing a good deal and have the help of an organ which we find useful even in singing native metres." Rev. H. J. Bruce, of Satara, writes, "We make great use of music; we could not get on without it. The object of the singing at first is to draw in the people from the bazaar near by, and many are attracted by it." Rev. G. C. Dutt of Jessore, Bengal, finds "Indian music very attractive." Rev. J. E. Scott urges that "there should always be singing. Singing wakes up the Sunday-school. Let them sing even if it endangers the roof of the house, or the ears of the critic." In India, as elsewhere, music is to be an element of great power in the Sunday-school. Native airs and native instruments will come into greater use. One Sunday-school worker has put in a plea for the concertina, as an inexpensive, portable instrument, not easily affected by the climate. He thinks that it could be easily learned by native Christians, and would be a great aid to the singing. It is a signi-

ficant and encouraging fact for those who have not had much success in this matter, to know that in some places the children in purely non-Christian schools, do sing most heartily, and may be heard in the streets and at their own feasts and marriages, singing hymns learned in the Sunday-school. This success has been won by men who are well acquainted with the objections urged by some against Pagans singing Christian hymns. They hold that unconverted children in India may with quite as much propriety sing Christian hymns as unconverted children in Europe or America, and that a consistent application of the spirit of this criticism, would check the use of any Christian thought or statement by the unconverted in India.

On the subject of rewards, prizes, fairs, &c., we find among Sunday-school workers in India, the greatest possible difference of opinion, from unqualified approval to most energetic rejection of all these things. Some missionaries "like them," and think them "all useful." A missionary in Bengal deems rewards and prizes, "extremely necessary, as well as the annual *treat* with *sports* and presents." A missionary in Oudh, recommends "treats, and feasts, and sweetmeats, and holidays, and grove meetings, with singing and swinging." Another missionary of long experience in Sunday-school work offers as an improvement in Sunday-schools, "more melas (fairs), more prizes, more rewards, more mithai" (sweetmeats). On the other hand a missionary in Burmah writes, "I have nothing to

do with rewards, prizes or fairs," and another, "I do not approve of them." Another in the Bombay Presidency writes, "I do not believe in them at all. The influence of such things is bad." Here are extreme views held often in the same mission. Between these unqualified extremes, we have opinions to the effect that, "rewards must be given with discretion," "that they are good if used wisely and not abused." A missionary who carries on a most successful Sunday-school work writes, "I believe in Sunday-school melas where public opinion will allow them. We must work slowly and carefully lest we offend prejudices and hinder our work, but we must also create public opinion."

Doubtless in this matter there is a golden mean, and extreme opposition to rewards and prizes ignores a fundamental and useful element in human nature. This is hinted at by a South India missionary who writes, "A reward rightly put before one and rightly sought for, is no doubt a good thing." Human nature is the same everywhere, and in educating mankind, it is legitimate, in a proper way, to call into action every essential God-given element of the soul.

It is interesting to observe how Sunday-school workers are grappling with the problems of this great work in India. By observation, experience, and experiment they are pressing forward and solving difficulties, and laying the foundation for a grand Sunday-school triumph in what will really be the

second quarter century of the Sunday-school movement in India.

There are difficulties to be overcome, and as one of the missionaries writes, "too often they overcome us." Others "overcome every thing by enthusiasm." A successful worker writes, "In carrying on the Sunday-school work we all need more enthusiasm. If missionaries had more of it, teachers would have more, and the whole work would prosper. As it is, nearly all the Sunday-school success is confined to two provinces. There should be one hundred thousand Sunday-school scholars in India. There would be if missionaries were alive to the usefulness and importance of the work. There will be when an effort is made to have them."—This was written in 1882 and the prophecy of the writer has much more than been fulfilled, meantime in the more than 250,000 scholars now reported the work is carried on in 30 languages.

The common difficulties complained of in the India Sunday-school are, irregular attendance, difficulty of keeping order, and want of qualified teachers, heartily interested in the work. The difficulty as to *attendance* and *order*, is largely confined to non-Christian schools. The fears and prejudices of both parents and children, and the interference of those jealous of Christian influence, often render it difficult to maintain a good voluntary attendance at a school avowedly intended to teach religion. This is the great problem in Indian schools, com-

posed of non-Christian pupils. If its perfect solution has not yet been reached, experience and observation are working it out, and some good methods have been adopted. Their discussion will come up in the subject of the management of Sunday-schools. A crying want in the Sunday-schools of the country, is qualified teachers. Rev. R. A. Hume, of Ahmednagar, says, "The greatest hindrance to our Sunday-schools is the lack of appreciation of their responsibility on the part of teachers." Rev. Dr. Shoolbred of Rajputana writes, "Defects lie chiefly yet in teachers, who need to be trained to the best methods of teaching and impressing the young." Rev. Dr. J. E. Scott writes of teachers that, "Usually they never study the lesson themselves, and so come to their classes entirely unable to teach them. They lack energy, originality, and interest. Their leading characteristic is apathy. They often seem to have no interest in the school, and use no pains in teaching." This defect is not confined to native Sunday-schools, for a clergyman engaged in English work writes, "The greatest difficulties I find, are in the superintendent and teachers. They all seem to go through their work, as if there was so much work placed upon their hands to be disposed of in the easiest possible way. They attend quite regularly, but apparently, with no object in view but to come and go away." Thus we have testimony from all parts of India to the existence of this marked defect in the Sunday-schools. Until Sunday-school

Unions, and Normal Associations, work up an organized remedy, each missionary must correct this defect as well as he can, by frequent teachers' meetings.

In gleaning facts from the work in all parts of India, a pressing want comes to notice, to remedy which missionaries must exert themselves more vigorously. In many quarters the missionaries are crying out for tickets, cards, Sunday-school maps, charts, books, pictures, and every thing found so useful in Sunday-schools in Europe and America. One missionary calls for suitable papers and cards for instruction; another for wall maps, pictures, black boards, and "more earnest prayer." Another writes, "We want more pictorial literature. Large pictures, illustrating Scripture passages would be of great service." Much has been done in some places but until this want can be more generally met, widespread, enthusiastic success can not be effected. There is a sphere of the grandest usefulness, in India, for persons qualified to adapt, and develop, and invent, appliances of the kinds called for in Sunday-school work. The person who can make a success in these things, lays hands on springs of vast power, in moulding the rising millions. No grander opportunity can be coveted.

Missionaries and Sunday-school workers are waking up in many places to the great importance of Sunday-school literature for India, and to the fact that comparatively little has yet been done to meet an urgent want. The pressure of other

duties, leaves but little time to many; and, to the question, "Have you anything in contemplation or preparation for the Sunday-school?" the almost universal reply is, "Nothing." But the want is widely felt. One missionary writes, "We require a series, giving all the most important historical facts of the Bible, with a short account of the life of Christ and his work, and the lives of the Apostles." A Native missionary writes, "It is desirable to publish a series of books containing lives of eminent Christians, and Christian doctrines, in simple language for the benefit of the Sunday-school children." Another writes, "I started Sunday-school libraries in all our Sunday-schools, but they soon fell through, because the books were all read, and the supply of fresh vernacular books is small." The good work in some places has been taken well in hand. Notably, Rev. T. Craven, of the Lucknow Methodist Mission Press, issued some attractive vernacular Sunday-school books, with an extensive supply of picture cards, large and small. Rev. H. J. Bruce, of the Columbian Press, Satara, has sent out some highly ornamented picture cards in Marathi. Other Presses have issued vernacular books for Sunday-schools, but this great opening has not been fully entered yet. Appliances for English Sunday-schools, are not so difficult to obtain; for they can be easily imported although not always well adapted to this country.

This brief review of Sunday-school work in India, makes the need of a Sunday-school Union

for India apparent. It may be seen that the workers are often toiling on in ignorance of what is being done. This common medium of communication and co-operation, will aid in solving the difficulties of many, and imparting the clue to success. We have seen that the organization of Sunday-school Unions, was a triumph, and the dawn of a new era for the Sunday-school in Europe and America. *We must maintain this Union in India.* The cry of many missionaries and Sunday-school workers for light, and for the experience of others, indicates this. On the question of a Sunday-school Union, one missionary writes, "God speed the Sunday-school Union for India." Another, "Let us have it by all means." Another, "The Sunday-school Union for India, is a movement in the right direction." Rev. S. R. Wells, one of the most successful Sunday-school workers in India, says, "I am a strong friend of the Sunday-school Union for India, and am sorry that there is no more interest taken in it by the Sunday-school workers in India. I believe the day is not far distant when it will exert a grand influence on the Sunday-school work of India." Rev. J. Fordyce, of Simla, throws out the noble suggestion that, "A gifted man should be sent from England to give himself wholly to it." Since this was written the requirement here indicated has been met.

All however are not yet impressed with the importance of this Sunday-school Union for India. One missionary for example writes, "The Sunday-

school Union for India seems to me unnecessary. The Natives make the Sunday-school one of their regular services, and I consider that to be the most healthy state for it to be in, for then it is looked upon neither as a children's service, nor a ragged school, but a service in which all are expected to unite for the study of God's word. On such grounds there is no place for the Sunday-school Union, but its objects must be sought in Missionary Conferences, Theological Seminaries, and stated gatherings for promoting Christian work." Another writes, "If every Church were doing all it could, there would be no need of a Sunday-school Union." But it is just because every Church is not doing all it can, that some mode of co-operation and of stirring up the Churches is needed, and the objects of a Sunday-school Union, can be much more effectively and systematically carried out by a distinct and specific organization, than by Missionary Conferences, Theological Seminaries, and stated gatherings for the promotion of Christian work. After these have done all they can, there is a grand sphere for the Sunday-school Union. If needed in the West, much more in India. Some Missionaries have replied to inquiries as to the practicability of a Sunday-school Union for India, in a way that indicates that they are satisfied with *their* mode, and success, in managing Sunday-schools, and hence they do not see that it can benefit their work. But if their work is a success, their methods and experience are due to other Sunday-school workers in

India, and a Union, is the best possible way to make these available. And the need has been felt: hence before the idea of a general Union for all India had been entertained, denominational Unions and local Unions had been formed in some places. The Calcutta Sunday-school Union was formed in 1858, but its influence was merely local. A "Church of England Sunday-school Institute" was formed in Madura some years ago. The North India Conference of the Methodist Episcopal Church formed a Sunday-school Union in 1866, which does much in stimulating and directing the Sunday-school work of this Mission. The Union holds an annual meeting, in which speeches, facts, and statistics are presented, plans are developed and enthusiasm stirred up in Sunday-school work.

At the General Missionary Conference held at Allahabad in 1872, in a paper read on Sunday-schools, this hint for a Sunday-school Union for India was thrown out: "Why not have an Indian Sunday-school Union? The success of the Christian Literature Society and of Bible and Tract Societies in India, shows that India Missions could unite on this interest, and by co-operation, and sympathy, save much time and labour in the extension and establishment of the Sunday-school agency all over India. If thought best, there might be minor denominational Unions, co-operating with the General Union, just as they work in the United States with the American Sunday-school Union. An India Sunday-school Union would soon work up

the interests of this vital agency." This matter took practical shape in 1876. Through a General Committee of Arrangements, previously appointed from among Sunday-school workers of several Missions, a Sunday-school Convention was held at Allahabad in January of that year. Eight Missionary Societies were represented by seventy-seven members. This Convention adopted the following :—

"Whereas we rejoice to learn from the reports and statements presented to this Convention that already very great progress has been made in the Sunday-school work of India, and, whereas (we are firmly convinced that by the blessing of God and guidance of the Holy Spirit we are about to see a great increase in this important work, therefore resolved :

"1. That this Convention in behalf of the Churches and Societies represented, resolve itself into a Sunday-school Union of India, and that the Churches of this country now here represented be asked by correspondence, to join us in carrying on the legitimate work of such an organization.)

"2. We take this action believing that the present state of our Sunday-school work in India demands it, and that such a step will result in union and harmony among Christians in India, and in the glory of God.

"3. That to effect the organization and improve the occasion which has called us together, the Convention now proceed to the election of officers."

A Sunday-school Union for India was thus launched. Officers were elected and an Executive Committee formed. The Committee was instructed "to take such measures as they may consider advisable (1) for the obtaining the adhesion of the different Sunday-schools in India to this Indian Sunday-school Union, and (2) for the formation of Auxiliary Unions in Bengal, Madras, Bombay, Burnah, North-West Provinces, Oudh, Central Provinces, and the Punjab."

The Indian Sunday-school Union, held its second meeting at Allahabad, December 22—24, 1877. Eleven Missionary Societies were represented, viz.

- I. American Presbyterian Church.
- II. Methodist Episcopal Church.
- III. English Baptist Church.
- IV. United Presbyterian Church of Scotland.
- V. Free Church of Scotland.
- VI. Established Church of Scotland.
- VII. London Missionary Society.
- VIII. Church of England.
- IX. American Board.
- X. American United Presbyterian Church.
- XI. Woman's Union Missionary Society (Am.)

Forty-eight representatives were present from all parts of India, from the Punjab to the Madras Presidency. At this meeting the Sunday-school Union was further consolidated and perfected by the adoption of the following Constitution :

“ CONSTITUTION OF THE INDIAN SUNDAY-SCHOOL
UNION (1882).

“ I. *Name*.—The organization shall be known as the Indian Sunday-school Union.

“ II. *Objects contemplated*.—To obtain information as to number and location of Sabbath-schools in India, plans pursued in each mode of operation, together with courses of instruction and books used; to state the peculiar difficulties experienced in the way of collecting children, and the regular attendance of the children, of obtaining teachers, and suitable books, etc., together with suggestions as to how the difficulties may be overcome; the want of teachers, books, etc., be supplied; with the view of devising such schemes and harmony of action as may be found possible at this of our Sabbath-school history, and which the varied circumstances of climate, custom, language, etc., may admit of: with the view of forming Auxiliary Unions in connection with the various Churches and Missionary Societies throughout the country: spreading of information received and plans devised: the circulation of the existing Sabbath-school literature and the preparation of books, maps, pictures, etc., suited to meet the special wants of the country: visitation of Auxiliaries for the purpose of imparting instruction in the best modes of teaching and managing schools; for the providing for General Conventions, at which papers bearing on Sabbath-school work may be read and discussed, etc., etc.

“ III. *Members*.—The Members shall consist of all Protestant Missionaries and clergymen and others interested in the advancement of the Redeemer's Kingdom in India, and especially of those interested in the work of Sunday-schools who may express their desire to be so enrolled.

“IV. *Officers.*—The office-bearers shall be elected by ballot at the regular meetings of the Union, and shall consist of a President, Vice-President, Secretary, Treasurer, Corresponding Secretaries, and an Executive Committee of five Members. The Corresponding Secretaries to be elected on the nomination of the different Churches and Societies represented in the Union: they shall exert themselves in furthering the objects of the Union, in the Church or Society to which they belong by the formation of Sunday-school Unions auxiliary to this Union, and shall be the medium of communication with this Union.

“V. *Meetings.*—The General Meetings of the Union are to be held every two years.

“VI. *Amendments.*—Additions or alterations of the Constitution shall be made only at a General Meeting of the Union, and by a two-thirds vote of the members present.”

A Third Meeting of this Indian Sunday-school Union was held, beginning January 15th, 1880. It was less numerously attended than former meetings but yielded valuable results.

The event has shown that Sunday-school workers in India, have yet to be waked up to the full importance of this Union. Like many great enterprises, it may have its day of small things, but demonstrate its right to a place in India, it will.

The Missionary Conference for South India and Ceylon, held at Bangalore in 1879, “unanimously resolved, that the Conference approve generally of the principles and objects of the Sunday-school Union, and recommend sending delegates to the Sunday-school Conference, to the consideration of

the various Societies." The time may not be far distant, if it be not here now, when, as suggested, an efficient worker for all India should be sustained in this work alone, as Dr. Murdoch is, in the work of the Christian Vernacular Educational Society. The different Missions, with aid perhaps from Sunday-school Unions in England and America, could easily support such an agent in the grand field he could have in India, stimulating workers, planning for the work, inventing and adapting appliances, preparing literature that could be translated into various vernaculars, and all for Sunday-school work, from one end of India to the other. Let us have the Union and the man.

The above paragraph remains as stated in the first edition of this Manual, as a historic indication of how matters stood at the time. The "day of small things" passed away. Many conventions and enthusiastic meetings of the Union were held. The "efficient worker for all India" came; we "have the Union and the man." An amended constitution was evolved as given below. Auxiliaries of the Parent Union have multiplied till they cover all India, Burma, Ceylon and the Straits to Singapore.

CONSTITUTION OF THE INDIA SUNDAY-SCHOOL UNION.

I. *Name*.—The organization will be known as the India Sunday-school Union.

II. *Object contemplated*.—To obtain information as to number and location of Sabbath schools in India, plans pursued by each, mode of operation, together with

courses of instruction and books used; to state the peculiar difficulties experienced in the way of collecting children and the regular attendance of the children, of obtaining teachers and suitable books, etc., together with suggestions as to how the difficulties may be overcome, the want of teachers, books, etc., be supplied; with the view of devising such schemes and harmony of action as may be found possible at this stage of our Sabbath school history, and which the varied circumstances of climate, custom, language, etc., may admit of, with the view of forming Auxiliary Unions in connection with the various Churches and Missionary Societies throughout the country; spreading of information received and plans devised; the circulation of the existing Sabbath school literature and the preparation of books, maps, pictures, etc., suited to meet the especial wants of the country: visitation of Auxiliaries for the purpose of imparting instruction in the best modes of teaching and managing schools; for the providing for General Conventions, at which papers bearing on Sabbath school work may be read and discussed, etc., etc.

III. *Members.*—The members shall consist of all Protestant Missionaries and Clergymen and others interested in the advancement of the Redeemer's Kingdom in India, and especially of those interested in the work of Sunday schools who may express their desire to be so enrolled. The Secretary of the Union shall provide for the preservation and perpetuation of this record. European Ordinary Members shall pay an annual subscription of Re. 1, and Native Members of 4 annas. Honorary Life-members shall be constituted by the payment at one time of Rs. 50 and Honorary Patrons Rs. 100. Life-members and Patrons are exempted from annual subscription.

IV. *Officers.*—The Office-bearers shall be elected by ballot at the Regular Meeting of the Union, and shall consist of a President, two Vice-Presidents, a General Secretary, and a Treasurer: one or more Honorary or local Secretaries may be appointed, if deemed needful. While receiving salary from home, the appointment and removal of the General Secretary shall be subject to the approval of the General Committee of the London Sunday-school Union.

V. *Duties of Officers.*—In addition to the duties indicated by the name of each office, the Office-bearers of this Union shall, as far as possible, be present at each General Meeting, shall be ex-officio members, and shall meet with the Local Committee and aid in their business when convenient. They shall exert themselves to form Auxiliary Unions and shall provide for Auxiliary and Provincial Conventions at such times and places as may be deemed best, for different parts of India. The General Secretary shall be the medium of communication for India, and with Home Sunday-school Bodies. The Treasurer shall pay such Bills as are sanctioned by a General Meeting or the Local Committee.

VI. *Affairs and Funds.*—The Affairs and Funds of this Union shall be under the direction of a General Committee, consisting of the officers of this Union and a Local Committee of twelve members chosen by ballot from Calcutta and such contiguous stations as may insure easy attendance on meetings of the Union. Appointees on such Local Committee must be members of the India Sunday-school Union, and shall be elected as herein provided, i.e., four for a term of one year, four for two years, and four for three years. Four members of the Committee will thus retire annually requiring the same number to be elected. Vacancies shall be filled at the Gene-

ral Annual Meeting. The funds of the Union shall consist of subscriptions, donations, and such collections as may be secured.

VII. *The Local Committee* shall meet at such time and place as they themselves shall determine and also as may be directed by the General Committee. They shall provide for auditing the Treasurer's account and for holding the Annual Meetings of the Union, and shall attend to such matters as may be referred to them by the General Committee. They shall aid the General Officers in their work. They shall fill vacancies in their number in the interim of General Meetings. An attendance of five members of the Local Committee shall constitute a quorum.

VIII. *General Meetings* of the Union shall be held annually at Calcutta in the month of December, for elections and the general business of this Union. Representation of Auxiliaries, in the meetings of this Union shall be secured in the officers of Auxiliaries, or in case of non-attendance by said officers, by an equal number of representatives chosen by the Auxiliaries, all such representatives to be members of India Sunday-school Union. Life-members and Honorary Patrons shall be entitled to a voice and vote in all meetings of the Union. The General Committee, besides its Annual Meetings for election and general business, shall provide for such other meetings as may seem needful. An attendance of ten shall form a quorum of the General Committee.

IX. *Auxiliary Unions*.—The Sunday-school of an entire Mission, or the Sunday schools of any Mission grouped in a separate Province, or the Sunday schools or different Churches in any city or district of country that may wish to co-operate, or any single school not finding co-operation, may be formed into an Auxiliary

Union. The Office-bearers of Auxiliary Unions shall consist of at least a President, a Secretary, and a Treasurer, who shall provide for annual or such other Meetings as may be desirable. Each Auxiliary shall pay a yearly subscription to the Parent Union at the rate of Rs. 10 for the first fifty schools or less reported, and Rs. 5 for additional fifty schools or two-thirds fraction of that number. Auxiliaries shall provide for at least an annual collection in the interest of Sunday-school work.

X. *Amendments*.—Additions or alterations of the Constitution shall be made only at a General Meeting of the Union and by a two-thirds vote of the members present, such vote only to be taken when at least three-fourth of the members of the General Committee are in attendance. Six months' notice of any proposed amendment must be given to the members of the General Committee and to officers of all Auxiliaries, otherwise a vote for amendment is invalid. The General Committee shall have power to make Bye-Laws.

VI.

Organization and General Management of the Sunday-School.

"Gather the people together men and women and children and the stranger that is within thy gates that they may hear and that they may learn."
Deut. xxxi. 12.

UNDER some circumstances in India, the problem is to establish the Sunday-school at all. Hints on this point just here, may be helpful. The question is, how to get the school together? Missionaries, and Chaplains and other Christian workers in India, are often puzzled on this point. We may, for convenience of treatment, class all Indian Sunday-schools as,

- (a) Sunday-schools for Europeans and Eurasians.
- (b) Sunday-schools for Native Christians.
- (c) Sunday-schools for Non-Christians.

I.—SUNDAY-SCHOOLS FOR EUROPEANS AND EURASIANS.

It is now generally conceded, that the Sunday-school is a very important, if not an indispensable auxiliary of the Church. Hence wherever there is an English speaking Church or community in India, there a Sunday-school should be established. Rev.

J. E. Robinson, in a paper on Sunday-schools among Europeans and Eurasians, read before the Bangalore Mission Conference, made the following statement :—

“ Wherever a worshipping congregation is found, there a Sunday-school should be established. The discipline of the Church to which the writer belongs, enjoins it as a duty upon its ministers, to organize a Sunday-school wherever ten children can be found willing to attend. A Church organization which embraces heads of families, but without a Sunday-school in connection therewith, is, to say the least, an anomaly.

In small stations where there are no Churches, no English preaching services, and no ministers or missionaries to undertake the work, the Christians residing there, if there be any, are in duty bound to gather the children, be they many or few, for regular and systematic scriptural instruction on the Sabbath. The reflex influence on their own minds and hearts will be very beneficial, and more than repay them. It seems to us possible for itinerating missionaries, without involving themselves too deeply in English work, and without prejudice to their specific work, to do much in the way of suggesting and stimulating Christian effort in this direction. In the stations which they make their head-quarters and also in those within the limits of their missionary circuits, which they occasionally visit, where a few English families reside, for whose spiritual instruction there is no regular provision, opportunities are often afforded, and I am glad to believe, utilized for the development of lay talent, and the setting at work of idle Christians.

Pastors of English congregations, in connection with which are properly organized Sunday-schools, should take a lively interest therein, and give close personal

supervision, if not superintendence, thereto. The Sunday-school is as much entitled to attention and solicitous care, as any other department of their work. Take care of the lambs and when they come to be sheep, they will not only be able to take care of themselves, but also strong to help care for others.

It is not of course insisted upon that the pastor should, in every case, be the superintendent of his school; nor is it desirable, or essential to the efficiency of the school that he should. Indeed under certain circumstances he should not be superintendent; but he is ever and always the pastor, whose peculiar responsibilities can not be delegated to another, and whose particular duties toward the young cannot be performed by proxy."

1.—*Plan the work.*

Any earnest minister, missionary, or Christian worker can get up a Sunday-school where needed in India. Pluck and grace may be needed, but perseverance makes success. The ground should be thoughtfully surveyed, and an estimate made of the materials for the school.

The co-operation of other workers should be secured, teachers should be looked up, a convenient place for the school should be selected, and the families of the community as far as possible visited for the enlistment of scholars. With the material collected, the next point is to:—

2. *Organize.*—Organization and system mean efficiency and power. "There may be excess in organization. The time may be too much taken up with routine and machinery. Organization should be simple and sufficient to keep the school

in compact working order. A shrewd writer gives the following terse statement of this point :—

“Organization should be simple. That machine is most efficient which does its work with least friction. An unnecessary bearing is a waste of power. Good Government means the largest results with the fewest rules. An army of brigadiers would be of little service in the field. All brain and no brawn would be a weak defence. The rank and file need leadership; but leadership demands rank and file. A well-organized school has few officers and many privates.”

A missionary of large Sunday-school experience in India, puts this point of organization thus :—

“There should be *system* in it. An unlettered rabble of ragged dirty urchins all talking at once will not imbibe much Christian ethics or theology, and a mere disconnected extemporaneous harangue in bad Hindustani upon the doctrine of the Trinity or the Hypostatic union will not have much effect upon them.”

Every school should have at least a *superintendent and a secretary with a corps of teachers*. In large European or Native schools these may be increased by a librarian and a chorister or organist.

Each Church or religious body must determine the best mode of appointing officers and teachers.

Rules needful for the school, can be made an effective aid in promoting order. They may be printed on a neat card, and supplied to officers and teachers. Any rules adopted should be short, simple, definite, and adhered to. A programme or order of exercises, not too elaborate, should be adopt-

ed and understood by all. A Sunday-school thus launched, and worked heartily will be an untold blessing to any European or Eurasian community in India.

II.—SUNDAY-SCHOOLS FOR NATIVE CHRISTIANS.

These, where separated from, or blended with non-Christians, require a somewhat different treatment from purely non-Christian schools. We have sufficiently discussed the utility of these schools elsewhere. The only question here is :—

1.—*How to get the Sunday-school together.*

This is difficult in the case of some Native Christians, where the community is scattered. In such cases any place and time fixed on for weekly religious service for the Christians, can be adopted as an opportunity for the Sunday-school. The difficulty of getting children together in some places is very great. Where distance is an obstacle, *convenient centers* might be selected. But in most cases the Native Church can be organized into a Sunday-school, *where it assembles for public worship*. The *whole Church should be made a Sunday-school*, as is now the case in many places in India. This Bible-school should be made an *important service* of the Sabbath. The question of time must be considered. It may be best to have the Sunday-school at a different hour from the regular preaching service. Almost any Native Christian community may be organized into Sunday-school, with a little effort.

In many cases it is practicable to *combine a non-Christian element*, with the Church Sunday-school. If allowed or invited, non-Christians will often join the Sunday-school gladly. Mission schools may be thus brought into, and organized with any kind of Native Christian Sunday-schools. In many places now, large harmonious Sunday-schools are managed in this way. On this point Rev. J. E. Scott writes :—

Sex, age, religion, and locality divide Sunday-schools into diversified kinds, each of which perhaps may require its own peculiar method of instruction suited to the class of persons attending. Male and female, child and adult, Christian, non-Christian and mixed, city and villages, these kinds and classes of schools are all important and demand the particular attention of the earnest Sunday-school worker. Sometimes in the same central school all these elements may be found commingled, where Christians, Hindus, and Mahomedans, men, women, and children, from town, village, and country will all sit down together to study the word of God or enter with such hearty enthusiasm into the singing of the praises of Christ that ‘O, for a thousand tongues to sing.’ seems to have an immediate and joyous fulfilment.

2. In the *organization and management* of Native Christian Sunday-schools in general, the same officers are needed as in a Sunday-school for Europeans. As far as possible Natives should be put forward in the working of the school. It is a grand place to *develop the lay talent of the Church*. On this question of organization, the suggestion of Rev. A. D. Rowe is a good one. He says, “In laying out our plan

we put stress on two principles namely, simplicity in the operations of the school, and giving prominence to the study of the Bible."

III.—NON-CHRISTIAN SUNDAY-SCHOOLS.

We may for convenience speak of these under two classes :—

1. *Those founded on secular schools.*

The secular or day-schools are everywhere an available foundation for Sunday-schools. If missionaries all over India, were aware of this fact, what a grand Sunday-school army could soon be organized. Often the Sunday-school will become much larger than the day-school by many others joining in on Sunday. A lady missionary writing of her Sunday-school work in a village, says : " The children are very attentive, and often seem deeply impressed by what they hear as is indicated by their eager thoughtful faces. Nearly every Sunday morning, the women of the village come in, and sometimes nearly the whole community listen about the doors."

It is possible that an inconsistent hesitancy lingers in the minds of some as to the propriety of parading the sacred things of a Sunday-school before a non-Christian school. But there is really no reasonable ground for this feeling. We may with as much reason object to opening the Bible and presenting divine truth in the bazaar.

It may be an open question how far *coercion* may be justified in getting together a Sunday-school

from the day-school. A few missionaries, in unqualified terms, hold that attendance should be compelled. One writes:—

“Every day-school should be organized into a Sunday-school, and if the pupils will not willingly attend, their attendance should be compulsory and in case of refusal the school should be closed. This is no tyranny, because a mission school is designed to be evangelistic, and if it is not it should not exist. The mission school exists to save souls. The mission school becomes a schoolmaster to bring the pupil to Christ.”

But it is open to serious doubt if this is the more excellent way after all. Does it not seem that in the end, a *voluntary character* in the Sunday-school will conduce more to the object had in view? If as this same missionary says, “It is much better to go frankly and openly about the matter, and let the people know that there is no trap or ‘greased cartridge,’ system of evangelization, but a free school for religious instruction,” then is it not better to leave each one to attend or not as he may be inclined, after due encouragement has been given? Usually a kind and assuring manner with persuasion of the non-Christian teachers, and tact in securing their co-operation, will so far overcome prejudice and fear, and opposition of parents, that a good attendance can be secured.

Rewards used wisely, in the way of books, cards, pictures and even clothes will have a good effect. This last was often used in the early history of Sunday-schools in Christian countries, and the

wisdom justified of her children then, is certainly so now in India. The reader is referred again to what was said on this subject in the section on the Sunday-school in India. But by all means as hinted above, *conceal nothing*, as the writer urged years ago. "From the very beginning let there be no doubtful course, no appearance of deception, but let all be frank open work. Let the scholars know that the object is religious, an effort to teach them about Jesus and make them good. They will appreciate this frankness, and fully knowing what they are about, will really have less suspicion and fear than where they are approached by covert movements."*

Zenana Sunday-schools may be organized without much difficulty. Shyness of religious instruction is frequently manifested at first, but a steady loving course almost invariably overcomes all, and the Zenana School becomes a center of peculiar religious interest. The importance of these schools, cannot be overestimated. The Contemporary Review has the following on the influence of oriental women:

"Held by men in a condition of abject subjection, deprived by jealous supervision of all moral self-support, the Nemesis of the virtues which have been killed within them appears in the characters of craft and subtlety which they print upon the race. It is not too much to say of the women of a nation, that they are the moulds in which the souls of its men are set. Their very moods

* Allahabad Missionary Conference: Paper on Sunday schools.

are reflected in the infant that is born into the world; the young child is surrounded by the mother's mind as by an atmosphere; her judgments are his code, her example his authority."

Woman, in her state of subjection in India, is still a power. Her influence can be turned in favor of evangelism through the Sunday-school, even while shut up in the zenana. A lady zenana worker relates how two sons "told their mother that the Hindu religion will not last, that even now it is tottering," to which the mother replied in the presence of the missionary, "how thankful I am that I and my sons live in the English rule, when we can learn what has been hidden from us for ages."

Another writes of the girls in her schools :

"They all attend the Sabbath school, and many of them can repeat the Lord's Prayer, the Ten Commandments, the Catechism, a number of hymns, and one or two chapters of St. John's Gospel. One or two of these girls show a real interest in knowing Christ personally. They often come to our Native preacher's wife, and ask her to tell them all about our Saviour, and get her to sing some of our bhajans. Whatever may become of these dear girls in after life, we believe sweet thoughts of Christ and the truth will abide with them."

Girls' Schools can almost invariably be organized into Sunday-schools. There are no more interesting schools than these. They can be superintended by Christian women, and should be simple and entertaining, for the classes of persons for whom they are organized.

Mrs. Etherington, in a paper read before the Allahabad Sunday-school Convention, said, "If you go about it in the right manner and with the right spirit, you will have no more trouble in filling your Sunday-school with heathen girls, than in filling your day school, probably not so much." She gives the following suggestions: (1) Have the Sunday-school, if possible, in the same building where the day school is carried on. Consult the convenience of the people, not your own (2) Make the Sunday-school bright and cheerful with pictures and song. Avoid tediousness. (3) On no account employ heathen or Mahomedan teachers. (4) Have the school at an hour of the day favorable to the household duties and general convenience of those who are to attend.

It is worthy of note that the 204 girls' schools kept up in the Methodist Mission of North-India in 1898, quite all are organized as Sunday-schools. The result shows the great value of these Sunday-schools. A lady missionary in the North-West Provinces writes thus of the Sunday-school work: "The texts of scripture repeated in the Sunday-school, the songs of praise in which so many join and the prayers offered, must all have an elevating influence on the girls and, through them, on their families. These schools give good opportunities for sowing seeds of truth in many minds. Some will surely find lodgment in hearts seeking the truth, and fruit will appear in due time."

Another lady missionary writes thus of her work:

"The Sunday-schools are well attended. On some days we have had more than four hundred and fifty girls and women in the schools, studying and listening to the Word. The Sunday-schools are taught by Christian women, several of the Bible-women teaching one school in the morning and another in the afternoon."

2 *Non-Christian Sunday-schools independent of Mission secular schools.* The practicability of opening these has been fully tested in different missions, notably in the American Board Missions of South India, and in the Methodist Mission of North India. In the latter Mission, in one station, Bareilly, there are some 40 such schools. There are various methods of organizing these schools, but as the experiment is still somewhat novel, there is much to be learned.

Select a place and begin where children or adults can be induced to come.

Difficulties loom up ; but let the attempt be made to organize a school almost anywhere and something can be done. If procrastination is the thief of time, hesitancy is the thief of opportunity. Therefore begin somewhere with the most discouraging materials. The giants may be windmills, and windmills or giants, dash at them. If it is impossible to have the Sunday-school on Sunday, then, as one missionary has done, try a Sunday-school on Saturday. From the small and almost hopeless beginning, something delightful in mission work may open out. Ten or a dozen boys or girls

regularly instructed in the Bible and Christian truth, are worth more in point of hopefulness, than many bazaar crowds. Sometimes if a house is hired for the purpose, the owner will interest himself in getting pupils to attend. A missionary suggests that, "The catechist's family when he resides alone in an outstation, surrounded as he should be by his native friends and acquaintances, can be made the nucleus of a Sunday-school in his community, and I have no doubt that catechists and helpers might do much in this way if they were shown how."

Often if a school be opened in this way and kept up with appropriate expedients to *attract* and *interest*, it will grow into a large and permanent attendance.

Paying Collectors of the pupils, has been successfully tried in some places. The plan is to employ for a small consideration, such persons as may be willing to collect pupils for the Sunday-school, at convenient places where they are then taught by Christian teachers. The collectors are simply responsible for their attendance. The objection that the collector is a mere mercenary in the business, is hardly relevant against such Sunday-schools, for he is merely an employee, and is supposed to be a non-Christian, willing to do this service. He is like the ancient pedagogue, whose business was simply to bring the pupils to school.

Subsidizing non-Christian schools, is another method that has been used with success in some places.

Attempts in this direction do not always succeed, but this is no reason for not trying it where it may succeed. The plan is to pay something to the non-Christian masters of schools that may be in their control, for bringing their pupils together on the Sabbath, where Christian teachers organize them into Sunday-schools. A happy experiment of this kind is mentioned in the Report of the Bangalore Conference :—

“ Mr. Bishop, Principal of the Cottayam College, had a large number of Christian students, and he was anxious, to educate these young men in the work of carrying the Gospel to their fellow countrymen. With this view, he instituted a sort of Missionary Association, composed of students and masters, and supported by their monthly subscriptions. Around Cottayam there are many private elementary schools conducted by heathen masters and in which the pupils also are heathen. Our object was to get scriptural instruction into these schools ; and we hit on a plan at last, of subsidizing the masters from our Missionary Association Fund on condition that they would allow Christian students to give instruction every Sunday in the schools ; and the heathen masters of these schools undertook to be there themselves, and to bring the pupils with them. This has been carried on for some four or five years. The students leave the College every Sunday afternoon after a short prayer, taking with them tracts and the pictures of the Religious Tract Society which illustrate the Gospel, and Bible History, and with the aid of these they teach on all average in each school 30 children. I mention this to show how we may utilize our Christian students for the purpose of carrying on the good work of Sunday-schools.”

This plan is more likely to be available in schools having no connection with Government, as officials are chary of any thing like religious interference. Still we have illustrations where Sunday-schools have been organized in Government schools. Rev. B. H. Badley reports a successful attempt of this kind. "A few months since, the writer opened a Sunday-school in a village near Gondā, the Government schoolmaster agreeing to collect his forty school boys for us every Sunday for a small consideration. The headman of the village gave us a room free, which we used on rainy days; ordinarily we taught the children in the shade of an old tamarind tree. The parents were captivated with our Christian hymns, which the boys committed to memory very quickly. The attendance was good and thus far the experiment has proved a success." It will be seen that quite enough has been accomplished, to show that many Sunday-schools may be organized by tact and enterprise among non-Christians.

SOME GENERAL POINTS in the organization and management of Sunday-schools may be here indicated. Other details will be worked out under the headings of superintendent, teachers, &c.

1. The missionary, or clergyman in whatever sphere, or Christian worker who wishes to maintain Sunday-schools in India, must make up his mind to *tug and toil away at the enterprise under frequent discouragements*. Especially non-Christian Sunday

schools, often require perseverance. On this point Rev. B. H. Badley well says :

" We cannot bring the Sunday-school to our pleasant sitting-room, where in summer the punkah helps us to forget the heat out of doors ; driving dust, hot winds and blazing sun must often be faced ; small, inconvenient, ill-ventilated rooms must frequently be endured ; children with dirty faces and soiled garments must be taught along with others ;—in short, engaging in this work from week to week, we shall find many opportunities for calling into exercise the grace which as Christians we so continually need, self-denial."

2. *Secure the hearty co-operation of lay agency.* It is a mark of genius, and a great secret of power, to be able to stimulate and direct the co-operation of others. Harness the lay power of the Church, Native and European, to the Sunday-school enterprise.

3. *Use money.* This is often hard to get for Sunday-school work in India. Besides, some may think that the Sunday-school must not be holstered up with gold. It is surprising that persons who would not think of attempting thus to attract and hold the children of Christian England or America, in the Sunday-school, hesitate about using money to sway the children of India. But if in the home Sunday-school, then *à fortiori* here where the greater repulsion is to be overcome. Prudence, and the judicious planning just hinted at must indicate what can be done. Books, pictures, sweet-meats, swings, parade can all be used.

4. *Superintendents and other officers and teachers of the Sunday-school* should be selected with care. The success of the school depends on these. They officer the army, and the best rank and file of Sunday-school material, will avail but little if the management is in bad hands. Do not hesitate to change incapable persons. Non-Christians even may be used in some posts, *e. g.* as librarians, or secretaries. It is an advantage to have the service and interest in the work of such. In very rare cases an unbaptized person of undoubted sympathy with Christianity, may be employed as teacher in case of need, but great caution should be used. As in the early history of Sunday-schools, paid teachers were employed, it is possible that in this early era of Sunday-school work in India, cases may occur, justifying the paying of teachers. The case should be a clear one, and only a temporary expedient.

5. *Singing* is a most important part of Sunday-school exercise. Too much stress can hardly be put on it. It enlivens, refreshes, and impresses the school. The hymns will be remembered, when other things are forgotten. Plan well for the singing. A writer in the Sunday-school Times gives the following testimony to Sunday-school singing :

“These new Sunday-school hymns have had their effect on the hymnology of the Church, and they have been a power in the evangelizing of the world. In lands where no child's voice was heard in sacred song a generation ago, these hymns are now sung by the little ones

with no less heartiness than in the best American and English Sunday-schools. The very donkey-boys in Egypt, and the young Arabs of the desert, now hum these modern Sunday-school tunes as they drive their beasts or as they rest by their camels on the sands. In China and India the echoes of these songs are heard continually. And they have gained a hold in Italy and Germany—the homes of song."

6. *Rewards, festivals, anniversaries, &c.*, are a legitimate stimulus in this work. And yet there is a grave question of the abuse of these things, justifying prudence in employing them. Well-managed festivals and anniversaries, do much to enliven the work of the year. Judaism had them, so has the Christian Church. Rewards and prizes are, perhaps, more liable to abuse in the Sunday-school. The following remarks of Mr. J. Inglis are worthy of thought:—

"The best scholar in a Sabbath school is not he who has the best memory or the quickest intellect or who has been most diligent and regular; but if we judge him by the end for which a Sabbath school is instituted, the best scholar is he who is the humblest, most prayerful, obedient, and holy. If, however, a modified system of rewards can be devised, which will encourage attendance and proficiency, without exciting the envy of other children, or obscuring the main design of religious instruction, it is not to be hastily rejected because it bears the name of a reward."

Clothing given to very poor children, who are legion in India, may have a good effect.

7. *Make the Sunday-school a Bible-school for the whole Church.* The value of this cannot be over-estimated. Read again what is said on this subject page 27.

8. *Inspect your Sunday-school from time to time.* Officers and teachers get careless, and lose their interest. The machinery gets tardy. Requisites for the Sunday-school are neglected, if not looked after. The following questions are given merely as hints on this matter of Sunday-school inspection :—

- (a) Is the school in a good location ?
 - (b) Is the accommodation sufficient ?
 - (c) Are all needful appliances furnished—maps, black-board, lessons, cards, pictures, hymn-books, registers, &c. ?
 - (d) Are the officers and teachers competent, active, kind, prompt and sufficient in number ?
 - (e) Is the programme a good one, and properly adhered to ?
 - (f) Is the school kept in fair order, and quiet ?
 - (g) Are periodic reviews regularly attended to ?
-

VII.

The Superintendent.

"And they chose Stephen."—Acts vi: 5.

It is admitted on all hands that the Superintendent is a most important factor in the Sunday-school. The best Sunday-school authorities lay great stress on this point. Dr. Hart writes, "there is not much exaggeration in the common saying that the Superintendent is the School." Mr. James Inglis says, "A governor is indispensable in every society. A ship's crew require a captain; a bank a manager; and a Sabbath-school a superintendent. It is impossible to have a good school without an efficient head . . . It cannot be expected that a number of teachers, accidentally associated, should act in concert without a presiding mind."

Dr. J. W. Alexander says, "that man who can well superintend a Sunday-school, can command an army." The celebrated Dr. Todd said, "every Sunday-school must have a directing presiding mind at its head." In regard to his authority and place in the school, Dr. Tyng says, "Every thing in the actual management of the work must depend upon him. His power must be supreme. He is the executive officer of the little community, and however appointed, whether by the pastor, or the

Church or the teacher, or be himself the pastor, he must be obeyed simply and implicitly in all the business of the school in actual session. He has no time to discuss questions then with any one."

Edward Eggleston, in his direct common sense style, says as to the selection of the superintendent, "Get the best, we say again. Let this be the only consideration. Do not select a man because you think it will please him. Do not elect a man to the superintendency as a reward for faithful services. Especially do not elect any one because you think he will be hurt if not elected. Better hurt any man rather than hurt the school."

I.—HIS QUALIFICATIONS.

Writers on the Sunday-school present such an array of general and special qualifications for the superintendent, that one would despair of finding a head for the Sunday-school, did not one reflect that all the perfections are not apt to center in one man. All that can be done is to make the best selection available at the time. An abundance of one qualification may make up for defects in other directions.

1. The superintendent should above all be a *pious man*. Mrs. Davids says, "he must be possessed of deep and fervent piety." Dr. Hart says, of "earnest piety. No matter what the man's abilities or attainments may be, he is not to be once thought of for the office, unless he is a real earnest devoted Christian."

2. He should be *an intelligent man*. Mrs. Davids says, "He should possess biblical and general information."

3. He should have *executive ability*. Pardoe says, "The superintendent should have good executive business talents, energy and perseverance." House puts this point thus: "Every school ought to have its rules, the fewer and the simpler the better, but all must have some, and these rules must be executed. The superintendent is set for this work." Dr. Hart, who has written well on the Sunday-school, says,

"In the first place, a Sabbath-school superintendent should have those general executive abilities which are needed in the head of any large business, whether it be that of a store, a bank, a farm, a railroad, a factory, a ship, or an army. He must have what in worldly affairs are called business qualities, and he must have a talent for directing the energies of others. Whoever has the talents necessary for a good manager in any large secular business, has the first qualification of a good superintendent. Such a man must have a strong will. He need not be stubborn, he need not be imperious, he will not be harsh or rude; but he must be a man of strong resolution, and decidedly tenacious in regard to his plans and purposes."

4. The superintendent should be *a teacher*. Bishop Haven said, "He should be a public instructor, who knows the whole ground himself, knows the art of teaching," Dr. Hart puts it thus: "If a person were to undertake, therefore, to describe a good superintendent, one way would be, first, to

give all the particulars necessary to a good teacher and give the additional requirements needed in the superintendent."

5. The superintendent should be a man of *punctuality, promptness and dispatch*. House says, "The superintendent of Sunday-school ought if possible to be present at least fifteen or twenty minutes before the hour of opening his school." John Todd insisted on promptness of character in the superintendent, "that the school may be opened and closed with great exactness, that no exercises may be long and tedious, that teachers and school may know what to depend on."

6. He should be *firm*. Dr. Hart says, "there must be a little bit of iron in his composition." James Inglis makes a good deal of this point: "In executing the laws of the school, one essential quality is firmness. Many excellent teachers are indifferent superintendents from want of firmness. He requires to be a good disciplinarian. In being firm he must avoid noise and blustering." The superintendent ought to have *tact*, which is something often better than mere wisdom or talent. Tact may be called practical wisdom or the peculiar faculty of seeing and doing what is best under the circumstances. Mrs. Davids says,

"A superintendent without tact, is either a mere cipher, simply giving out books or tickets, and conducting the mechanism of the daily routine, or an arrogant usurper, offending every one. But only let him possess this tact, and his spirit will pervade the entire school,

exercising a mysterious influence, binding each heart to himself and moulding its energies at will.

"It is no easy matter to govern wisely and thoroughly a body of voluntary adult agents, and, at the same time, children of all ages and dispositions, whose attendance further, is for the most part as voluntary as that of the teachers. To govern both absolutely, to unite law with firmness, to maintain discipline at all hazards requires tact, and a cool head to carry out unhesitatingly the plan that a mature judgment has devised."

Where it is often exceedingly difficult to build up and hold together a Sunday-school among non-Christians, tact is often much more than half the battle.

7. The superintendent should be *genial and kind*. The advantage of a kind and winning manner, is very great in non-Christian schools, where often the hold on the children is but slight beyond that of good feeling. Let any one exhibit a kind and genial manner to Native children and observe how true to the instinct of children everywhere they will be drawn toward him. We have seen Native children come out of the city a mile to meet the superintendent and walk chatting along with him to the school. Pardee writes:—

"The Sunday-school superintendent should always have a spirit and a temper such as will be safe to diffuse throughout the school. If he is warm and genial such will be the school. A cheerful superintendent spreads cheerfulness throughout the school. A slight and trifling, or a gloomy and morose superintendent infects teachers and scholars alike with the same spirit. Never should the

superintendent allow the least impatience or harshness to manifest itself in his look, tone of voice or manner in the school; for its effects will prove most disastrous. Ill temper is a perfect barrier to religious improvement and usefulness."

8. Closely connected with geniality and kindness is an other important quality. The superintendent should be possessed of *genial sympathy*. One has said on this point, "his sympathy for youth, and faith in childhood must irresistably attract to him old and young alike." Dr. Hart writes:—

"Another point, not requiring especial natural endowments, but coming within the reach of every superintendent who is willing to pay the price, is that he have an active sympathy with every member of his school, whether teacher or scholar, entering with feeling into their joys and sorrows, their successes and their disappointments. Here, again, men differ in the facility with which they enter into the feelings of others. It is for some a very hard work to become sharers in the experience of another. But there is no man who can not feel this active sympathy if he will, and every time he allows his sympathies to be thus exercised, the exercise of them will become easier until finally they will flow forth spontaneously and readily on every appropriate occasion. I am disposed to emphasize this point, because I am persuaded that it is a good deal overlooked and underrated. It makes a great difference in the success of a child in school, especially if it be one who from ignorance, humbleness of position, or infirmity of any kind, naturally needs help and support, that such child in its trouble should feel sure of a ready sympathy from the superintendent. A man having a large-hearted and ready sympathy has in that very thing a mighty source of power."

It may not be so difficult to feel sympathy for an English Sunday-school or for the children of a Native Christian school, but only the love of Christ, or a rare "faith in childhood," can beget sympathy for the crowds of vile unwashed children that may be gathered in from the bazaar, often with swarms of flies following their dirty faces and diseased eyes, and reeking with the filth and sin of the lanes and alleys. But the spirit of the Master, with prayer, and a love for souls wherever found, will move one's heart even for such as these.

9. The superintendent must have *enthusiasm*. It may be difficult to feel the warmth and energy of this passion towards such subjects as we have just described, and yet the very difficulty and repulsion of the situation in Sunday-school work among ordinary natives, is the reason for cultivating enthusiasm for the work. The author of "*Ecce Homo*" gives us some noble words on the enthusiasm of humanity:

"The first method of training this passion which Christ employed was the direct one of making in it a point of duty to feel it. To love one's neighbour as ourself was, he said, the first and greatest law. And in the sermon on the mount he requires the passion to be felt in such strength as to include those whom we have most reason to hate—our enemies and those who maliciously injure us—and delivers an imperative precept: Love your enemies.

"Did the command to love go forth to those who had never seen a human being they could revere? Could his followers turn upon him and say, How can we love a creature so degraded, full of vile wants and contemptible

passions, whose little life is most harmlessly spent when it is an empty round of eating and sleeping ; a creature destined for the grave and for oblivion when his allotted term of fretfulness and folly has expired. Of this race Christ himself was a member, and to this day is it not the best answer to all blasphemers of the species, the best consolation when our sense of its degradation is keenest, that a human brain was behind his forehead and a human heart beating in his breast, and that within the whole creation of God nothing more elevated or more attractive has been found than he. And if it be answered that there was in his nature something exceptional and peculiar, that humanity must not be measured by the stature of Christ, let us remember that it was precisely thus that he wished it to be measured, delighting to call himself the Son of man, delighting to call the meanest of mankind his brothers. If some human beings are abject and contemptible, if it be incredible to us that they can have any high dignity or destiny, do we regard them from so great a height as Christ ? Are we likely to be more pained by their faults and deficiencies than he was ? Is our standard higher than his ? And yet he associated by preference with these meanest of the race ; no contempt for them did he ever express, no suspicion that they might be less dear than the best and wisest of the common Father, no doubt that they were naturally capable of rising to a moral elevation like his own. There is nothing of which a man may be prouder than of this ; it is the most hopeful and redeeming fact in history ; it is precisely what is wanting to raise the love of man as man to enthusiasm. An eternal glory has been shed upon the human race by the love Christ bore to it, and it was because the edict of Universal Love went forth to men whose hearts were in no cynical mood but possessed with a spirit of devotion to a man, that words which at any other time, however grandly

they might sound, would have been but words, penetrated so deeply, and along with the law of love the power of love was given. Therefore also the first Christians were enabled to dispense with philosophical phrases, and instead of saying that they loved the ideal of man in man, could simply say and feel that they loved Christ in every man."

The superintendent may reflect that every scholar in his school, is related by ties of blood to Jesus, by whom also they have all been redeemed, and through whom every one, however situated, may become an heir of eternal life.

Pardee writes of the superintendent: "He should also engage in the work with a good measure of Scriptural enthusiasm. We do well to be very earnest and full of life, to be glowing and animated in our looks, words and actions, if we would effectually reach the children, who are so full of life. Perhaps the word unction would more worthily express the idea. The superintendent's interest should rise to this high point."

10. House says the superintendent should be *impartial*. "A fault too common in superintendents and others in addressing or reviewing the school is to allow a few bright boys or girls to do all the responding. They never seem to know that one-half or three-fourths of the school have been silent all the time of the address or review."

It is a rare gift to have an eye that takes in every body and it is a noble heart that warms toward all, so that the children of the poor and ignorant and obscure, are not neglected, while smiles and

patronage are bestowed on position and intelligence and fine clothes. But the superintendent must strive to be equal to the situation.

11. It is a great help in his work if the superintendent can *sing well*. Dr. Hart writes :

“A quality much more important than that of ability in public speaking is the ability to sing. Even this is not indispensable. Superintendents who know not a note of music have been able not only to conduct a school successfully in other respects, but even to secure in the school great excellence in its singing. To do this, however, is to work in the face of manifest difficulties. The superintendent who can sing well, has a gift for his office of inestimable value.”

In large English Sunday-schools, or in Native Christian Sunday-schools, where singers can readily be found, it is not a matter of so much importance, if the superintendent cannot sing, but in many cases of Native schools in villages, in zenanas, and in schools where there are no Christians in attendance, this ability to sing is of prime importance to the superintendent.

Our writers on the superintendent have thus indicated many qualifications as important. He should be pious, intelligent, firm, punctual, prompt, genial, sympathetic, enthusiastic, and impartial. He should have executive ability, and if possible should be a good singer. To these Dr. Hart adds four characteristics that a superintendent should not have : He should not be “fussy,” “fretful,” “noisy,” or “a great talker.” As to the last the meaning is

that the superintendent should not absorb the time due the teachers for the lessons, by frequent general harangues. There are times when remarks from him are in place, and then he should be a good talker, but it is a mistake to frequently trespass on the time required for the exercises of school. Edward Eggleston mentions as four disqualifications for the superintendency, (1) a lack of heart, (2) personal vanity, (3) an overbearing disposition, and (4) lack of progressiveness.

The character and qualifications of the superintendent, and also his disqualifications have been thus presented in detail to impress the importance of selecting the right persons for this important post. The array of names given, indicates the estimation placed on this subject. Besides, superintendents themselves may here see and strive after the qualifications needed in their work. The Sunday-school army of India led by able generals is to achieve victories now not dreamed of.

II. THE WORK OF THE SUPERINTENDENT.

We now come directly to the *duties* of this officer. We have seen how important a factor he is in the Sunday-school. To know his duties and do them well should be his highest ambition, and in so doing he shall earn a "good degree." It is the duty of the superintendent:

1. *To organize the school.* If the school is not a new one, this has already been done, and if the organization is good, it only remains to carry it for-

ward. There is no need to tamper with a good thing just for the sake of change. But the school may be a new one just called together, or it may be a defective or badly organized school needing a thorough overhauling. The superintendent should survey the whole ground and thoroughly understand what he has before him. Teachers must be secured, scholars classified, and a programme or order of exercises made out. Whatever method of appointing them may be adopted, active capable teachers, as far as possible, should be secured.

2. *The classification of the school*, is an important matter. Classes should not be large, and as far as possible the same elements of age, size, intellectual attainments, moral character, &c., should be brought together.

(1) Ordinarily a class should not number more than ten or fifteen. Where more than this number are taught together, it is difficult to give each one, in the time available, due attention. It is claimed by some that a half dozen in a class is enough. One writer says, that "no larger number of scholars should be given to any teacher than he can maintain an intimate acquaintance with."

(2) As to classification, the points just hinted at must be kept in view. A school may be organized on the basis of *age* thus; (a) Infant classes, mere children unable to read; (b) Primary classes for children of between six and ten years, (c) The middle classes of from ten to fourteen. (d) Senior

classes for the rest of the school. As intimated, *size* may have something to do in the classification. It would hardly do to put an adult in an infant class just because he could not read. Again reference to *intellectual acquirements* often brings pupils of very diverse ages together. *Moral condition* also has something to do with the matter, for it may be unwise to seat carefully trained children, with those of grossly vicious habits.

The wise superintendent will take all these points and others into consideration, in classifying the school among Europeans, Native Christians or non-Christians, and in zenanas, as the case may be. Sometimes it is well to form an irregular class of such as drop in from Sabbath to Sabbath, but whose attendance cannot be relied on.

3. *The programme* of exercise is an important matter. Beware of cumbersome and lengthy programmes, liable continually to break down by their own weight and complexity. More than enough, is worse perhaps than too little. Some fixed order of exercise gives uniformity and consistency to the school. The programme may be varied according to the grade and character of the school. It is absurd to attempt applying the details of a programme suited to a large well organized English Sunday-school, to a little group of half-clad villagers, or a motley mass of bazaar boys, or a group of zenana women. The main points to be brought out in every programme as far as possible are (a) opening with singing and prayer, (b) class teaching,

(c) general review of the lesson before the whole school, (d) closing with singing or prayer or both. Within this outline, at the most convenient time, attendance must be taken, tickets, pictures, &c., given out, and perhaps the collection be taken. It will produce freshness and interest to vary the order of exercise somewhat after a time. The mind loves variety. The programme may be timed to a session of from one hour to an hour and a half long. No school should be allowed to drag. And yet be careful of trotting a school through the exercises in an out-of-breath way. The character and place, and opportunity of the school must determine this point of time.

As suggestive specimens, some programmes are given below. Some of them are used in England and America and some in India.

The devotional exercises may consist of (a) reading or reciting a portion of Scripture or the Ten Commandments or the Apostles' Creed, (b) singing, (c) prayer.

Here are specimen programmes :—

1. Open promptly by singing.
2. The lesson for the day to be read.
3. Prayer by the superintendent, or one of the teachers.
4. Forty-five minutes of quick class teaching.
5. School called together and singing.
6. General review of the lesson by the superintendent.
7. Distribution of books and papers.
8. Quiet dismissal.

The Sunday-school Lesson Book of the Methodist Mission in North India gives the following programme :—

1. Singing.
2. Responsive repetition of the Ten Commandments.
3. Prayer.
4. The lesson for the day in the classes.
5. The school called together and singing.
6. General review by the superintendent.
7. Dismissal.

This in the main is the average programme in Indian Sunday-schools, varied according to taste and wants.

Rev. A. D. Row of Guntur gave the following as the programme for a village Sunday-school :—

1. Roll call and giving attendance tickets.
2. Singing, only native airs.
3. Prayer.
4. Repeating in concert the Apostles' Creed.
5. Reading and examining uniform Bible lessons.
6. Repeating in concert the Scripture verses assigned for the month.
7. Repeating other Scripture or hymns learned at will during the week.
8. Singing.
9. A reading lesson intended to teach the whole school to learn to read.
10. Repeating in concert the Commandments.
11. Repeating in concert the Lord's Prayer.
12. Singing and dismissal.

This is a rather formidable looking programme for a village school, but it may be observed that

some of these items take up but little time. This order of exercise is intended to occupy about two hours, and it is designed for making the Sunday-school a leading service of the day.

This is enough by way of specimens and suggestion, on the order of exercise. Some order should be adopted, open to revision at any time. The superintendent should know the wants and capabilities of his school and plan accordingly. Ruts and dull routine must be avoided. Change means life more frequently than death.

4. *Conducting the school*, when a programme has been settled, is an important part of the superintendent's work. He is to the school what the captain is to the ship, what the general is to the army. Ordinarily the school will be just what he makes it. His genius should pervade the whole programme and the entire school.

Open the school promptly at the time fixed. Be careful to settle on a time generally convenient and then insist on promptness of attendance. The habit of waiting for the scholars all to come in before beginning, will only beget tardiness. Certain expedients can be used to induce all to come in time. A large card may be used with, "I AM EARLY," written on one side, and "I AM LATE," on the other. The attention of all can be called to this card with the request to look at it when they come in. The "I am early" should be kept in view till the time to open comes, when the card should be turned round that those who come in after the time, may

be rebuked. Marking and reporting those "late," who come in after the lesson has begun, has a good effect. But in no case should the superintendent encourage sloth or allow the time allotted for the work of the school to pass, by delay in opening when the time has come.

The opening exercises should be conducted by the superintendent, or by some suitable person selected by him. The hymn should be announced *plainly* at least twice, in a tone that may be heard by all in the room. As far as possible all who can read should have books, and sufficient time should be allowed for finding the hymn. Let the singing be spirited and adapted to children and not too long. When quiet prevails the opening prayer may be made by the superintendent or some one appointed. It should be appropriate to the place and work, and to the comprehension of children. Nothing should be hurried and an air of reverence should be secured during the devotional exercises of the school.

It is a question, how far it is advisable to try to engage non-Christians in these exercises. The reader is referred to what we have written on this subject on pages 57 and 69.

The practice in our Indian Sunday-schools so far differs very widely. Some managers seek to enlist all in singing and in repeating the Lord's Prayer. Some require the school to stand during prayer. The superintendent should feel his way prudently, and do nothing that may seem like forcing the school into Christianity. By a little judicious lead-

ing, many non-Christian schools can be led into singing, and also can be induced to stand during prayer and to join in repeating the Lord's Prayer, and in the responsive repeating of the Commandments and other portions of scripture. But all this should be voluntary.

Keeping order in the school, is an important duty of the superintendent. A noisy, disorderly, ill-managed school may be better than no school, but it fails of the highest success. The school should be dismissed quietly to the classes, and the superintendent should move through the school and see that teacher and pupils are at work. He should have an eye to everything and be able to detect bad management, or wants of any kind, wherever they may exist in the school.

Any rules that may be adopted by the school should be enforced quietly by the superintendent. An elaborate system of rules is a mistake in a Sunday-school, which should be simple and direct in its machinery. But obedience must be maintained to any rules adopted. Teachers should be held responsible for order in their classes. A Sunday-school is hardly a place for corporal punishments. Admonitions and reproofs can be given in the classes or before the whole school, and in case of the scholars that seem incorrigible, and whose influence is corrupting and disorganizing to the school, expulsion may be used as a last resort.

In the management of the school, and in the maintenance of order, the superintendent should

move about with a quiet, cheerful, sympathetic air, infusing sunshine and a spirit of goodness everywhere.

5. *Reviews of the whole school* should be conducted by the superintendent. He should be familiar with the lesson, as much so each day, as if in charge of a class. The review may be weekly, monthly, quarterly, or annual. The superintendent may, when he sees fit, give it into the hands of some competent person. In conducting the review a few points should be observed. (a) *As intimated, prepare for the review.* (b) *Before beginning secure perfect order and quiet.* Let there be no attempt with inattention and an uproar in the school. (c) *Be animated.* A dull spiritless review is apt to be of no use. An animated questioner will make an animated school. (d) *Secure a general answer* from the school and sometimes call for answers from particular scholars. Repeat the question till it is understood. (e) *Do not attempt in the review to go over too much ground.* The leading and most important points should be brought out. (f) *Be brief* as to time. The weekly review should not be more than from five to eight minutes long. The monthly and quarterly review may be longer. A brief spirited review will beget enthusiasm in the entire school.

6. *Requisites of all kinds* should as far as possible be amply supplied by the superintendent. It is his business to ascertain what is required, and by keeping on the alert to secure every good thing that may be available for the Sunday-school.

Experience and observation will indicate the best mode of distributing tickets, cards, pictures, &c., in each school. We need merely hint that a certain number of tickets with texts printed on them, should entitle the holder to a picture or small book. A certain number of these again may call for a larger or better picture or book. Some system of distributing these things can be fixed on, so that the scholars will know what to depend on. System is always better than a desultory arbitrary method. The giving of these things may be connected with attendance so as to secure greater regularity.

7. The superintendent should constantly *seek to build up his school*. He should strive to increase the *size* and *efficiency* of his school. The first of these points is best attained by personal visiting among Europeans, and by urging the teachers to hunt up scholars and enlarge their classes, and also by encouraging the scholars to bring others with them. A spirit of recruiting should be inspired in the school. Guard any attempt to draw away scholars from other schools. Anything that begets a bitter spirit of rivalry is to be shunned.

In case of non-Christian schools, much can be done to enlarge the attendance by making the school attractive. Something should be placed before the scholars making it an object for them to attend. Every thing that they can carry away in the shape of cards, pictures, books, will hold them and attract others. This is a matter of expense, but all mission work is attended with expense.

Suitable rewards given to the scholars for bringing others, will often work like a charm in building up the attendance. A missionary is in the habit of now and then calling out the boy who has done the most at bringing new pupils and conferring some reward on him before the school. The effect is good in engaging all to work for the school. Rewards may also be given for regular attendance as we have intimated. The Sunday-school room should be made an attractive place. The children will then come to it with interest and recur to it in thought with pleasure. Music, pictures, decoration, &c., are all in the right direction.

The superintendent should thus labor to work up the efficiency of his school to the highest point of success. The order, the teaching, the moral power of the school, should be on his mind and heart. A hallowed ambition should prompt him to make his school a model for others. He should study to show himself a workman that needeth not to be ashamed.

8. *His relation to the teachers and scholars* should be cordial, sympathetic and helpful. The smallest child in the school should feel that he has a friend in the superintendent, and that he can approach him. He should command the love and hearty co-operation of the teachers. He should make them feel that it is their school. He should be ever ready to stand by them in perplexity, and encourage them in their work. He should seek to create an

esprit de corps among the teachers, for upon the hearty co-operation with one and other, and with him depends the success of the school.

VIII.

The Teacher.

"And he hath set some in the Church, teachers."

1 Cor. XII: 28.

On the teachers mainly depends the work of the Sunday-school. The object of the Sunday-school is to impart a knowledge of the Bible and the saving truths of the Gospel to the learner. Success or failure in this, depends mainly on the teachers. Hence the importance of securing the right kind of workers. The difficulty of procuring good teachers in India for Native schools is very great. One missionary writes: "Defects lie chiefly yet in the teachers, who need to be trained in the best methods of teaching and impressing the young." Another missionary writes: "Usually they never study the lesson themselves, and so come to the classes entirely unable to teach them. They lack energy, originality, and interest. Their leading characteristic is apathy. They often seem to have no interest in the school, and use no pains in teaching." This difficulty may not be so great in European schools, yet too many who accept the difficult post of Sunday-school teacher, are more careful about the cut of the dress, the color of the gloves, and the quality of the perfume they may use on the Sabbath, than they are about the preparation of the Sabbath lesson.

I. QUALIFICATIONS.

It will aid in the selection of teachers, and help the teachers in cultivating the qualifications they need, to indicate the qualities required in a good teacher. We must not despair, if these are not all found combined, but the best selection possible must be made. The mode of selecting teachers can be regulated by the plan each Church or Mission or Denomination may find most successful. Sometimes the minister or missionary appoints, sometimes the superintendent nominates, and the officers and teachers of the Sunday-school elect. Any mode likely to secure the best teachers available, should be adopted.

1. *Pious teachers* should as far as possible be selected. The nature of the work to be done, demands this. How poorly qualified to teach the truths of the Bible, and especially the way of salvation as found in the Gospel, an unconverted person is. Piety in the teacher is more to be desired than mere talent or knowledge. Dr. Steel well remarks: "It is not the power of thinking, or the clearness of expressing thought, or the style of teaching, or the persuasive address that secures the greatest success, though these endowments are earnestly to be coveted; it is the rhetoric of the life, which is the most influential." The Sunday-school teacher should be a person of prayer, deeply interested in the progress of Christ's kingdom, seeking the salvation of the scholars.

It is not possible always to find teachers of the highest type of religious life, but at any rate only those of good character should be employed.

2. *Knowledge* is an important qualification in the teacher. His name implies that he should be fitted by a good mind stored with information, to do this work. An ignorant person is not fit to be entrusted with the important duties of a Sunday-school class. Religious and Biblical knowledge especially, are required for this work.

3. . *A spirit of self-denial*, is an important qualification, especially in India. Sunday-school work, even among Europeans, is often much less inviting than in Christian lands. The climate frequently makes the duty more trying. The uninteresting character of the children, sometimes makes the work very irksome. Particularly in the Native work, surrounded with so many difficulties, and often repulsiveness, a spirit of self-denial alone can nerve one for the task. On this point a missionary writes :

“ We cannot bring the Sunday-school to our pleasant sitting room, where in summer the pankha helps us to forget the heat out of doors ; driving dust, hot wind and blazing sun must often be faced ; small inconvenient ill-ventilated rooms frequently be endured ; children with dirty faces and soiled garments must be taught along with others ;—in short engaging in this work from week to week we shall find many opportunities for calling into exercise the grace which as Christians we so continually need—self-denial.”

The mind that was in Christ, will enable one to do this work cheerfully.

4. *Love for children* is a trait very important in the teacher. It must be genuine. It is true, as a missionary writes, "youthful hearts are fond of love," but they soon detect mere pretension. It is a fashion with some, to put on an appearance of interest in children before their parents or friends, but children soon detect the hollowness of this. It is a noble statement of Richter, "I love God and every little child;" and Lavater says, "beware of him who hates the laugh of a child." The Son of God is never more sublime than when he holds the little ones in his arms. The lover of children can mould them with power. It was written of Pestalozzi, the modern apostle of childhood, "He, whenever he taught, put so much of his heart into his act, that his example had a magnetic force, and all were swift to follow whom all loved." Dr. Tyng, when asked for the constitution and rules of his school, answered they are comprised in the four letters, "*Love*." This love can be cultivated by seeking to take a kindly interest in children, even the most unpromising and repulsive. Erwin House, a noble Sunday-school worker said: "Seek, then to show yourself, friendly with your children. Learn to speak to them pleasantly, asking after their welfare, where they live, whether they are at school during the week, if they have other brothers or sisters, whether their people at home are well, &c. Let them see that you really

love them and are willing to do them any good that lies in your power."

A poor boy said to his Sunday-school teacher, one day, "please, sir, we belong to you, and you belong to us." That teacher was in a position of power. Native children, naturally shy of the white face, yield to the magic of love. The writer has seen troops of children come out quite a distance from the bazaar, to meet their teacher and chat along with him to the Sunday-school. The Sunday-school teacher, who can speak of Native children as "niggers," is not fit for the work.

5. *Sympathy* is a feeling close akin to love, and there must be a fellow-feeling between the teacher and his scholars if he would be an effective worker. He must, in some measure, be able to enter into their joys and sorrows. An Arab proverb says, "Heart is bent by heart," and the teacher that would bend and mould the hearts of his pupils, must feel for them.

6. *Courtesy and kindness* must be manifest in the teacher's manner. A rough boisterous ill-mannered teacher, is out of place. He may be suited as a herdsman of cattle, although his manuer is not best for the government of even dumb brutes. It is said that courteous and refined manners, have more influence with the rude, than even with the cultivated. A superintendent once had a rough class of boys, to which he assigned, as better suited for it, a teacher who was a man of sense and piety, but of coarse and uncouth manners. He had no influence

over the class. An educated and courteous gentleman was placed over the class, and at once it became quiet and orderly, in response to a gentle and courteous manner. This manner is consistent with firmness and authority.

7. *Patience and good temper* are qualities eminently important in the Sunday-school teacher. "Apt to teach, patient," says the Word of God. Nothing is more out of place than a petulant and irritable temper before a class. Hindu and Mahomedan boys will often annoy a teacher by a spirit of wrangling and foolish questioning. He must be careful lest he lose temper at such a time. The noise and confusion made by Native children accustomed to all kinds of uproar in the bazaar, or day school, is often very trying. But some other mode of overcoming it must be thought of than an impatient, savage temper. The kindness and love just mentioned will avail much.

8. *Tact* may be mentioned in this connection, as a most useful qualification in the Sunday-school teacher. Much of it will be needed, especially in Native schools. House, well at home in this subject, says,

"Tact is nimble-footed and quick-fingered; tact sees without looking; tact has always a good deal of small change on hand; tact carries no heavy weapons, but can do wonders with a sling and stone; tact never runs its head against a stone-wall; tact always spies a sycamore tree up which to climb when things are becoming crowded and unmanageable on the level ground; tact has a cunning way of availing itself of a word, or a smile, or a gracious

wave of the hand; tact carries a bunch of curiously fashioned keys which can turn all sorts of locks; tact plants its monosyllables wisely, for being a monosyllable itself, it arranges its own order with all the familiarity of friendship."

9. *The teacher should carry a cheerful face.* There should be nothing gloomy or repulsive in his manner. Let him carry sunshine into the class every time he goes there. His face should light up the school-room and make every one happy, and yet he may have as far as needful an earnest manner. It should be seen that the teacher is not engaged in any ordinary, much less frivolous work. An earnest manner, with due solemnity where needed, should impress the scholars with the sacredness and importance of the instruction they are receiving. They should see that the teacher regards the lesson as instruction from heaven.

10. *A lively energetic manner* is important. European children have more interest in the lesson because it is more congenial to their thoughts and feelings, but a dull prosy teacher can never hold the attention of Native classes. The general complaint of the missionaries against Native Sunday-school teachers is, that they are dull and uninteresting, and of course the class is not interested. A lively manner is especially needful in classes of small children, whose attention it is so difficult to control.

11. *Promptness and punctuality* are essential in a teacher. A tardy teacher makes a tardy class.

Want of punctuality in being promptly in his place is intolerable. And yet how often the superintendent is worried by the absence of indolent teachers, who are not in time, or who from some slight cause remain away. The classes of such teachers often fall to pieces. It is a trial to any superintendent to drum up and extemporise teachers for some classes every Sabbath.

12. The Sunday-school teacher should possess *enthusiasm and love for the work*. Here is an object worthy of ardour and burning zeal. Canon Farrar said: "Of all the little good that I have been able to do my fellowmen, there is nothing which gives me a satisfaction so pure and unalloyed as the weekly hours I have spent among the little ones in the Sunday-school."

The Sunday-school teacher has a noble work, and his heart should get aglow with it. In a letter to the Rev. Bowen Thickens, dated June 27th, 1788, Robert Raikes said:

"At Windsor the ladies of fashion pass their Sunday in teaching the poorest children. The Queen sent for me the other day, to give Her Majesty an account of the effect observable in the manners of the poor, and Her Majesty most graciously said that she envied those who had the power of doing good by thus personally promoting the welfare of society, in giving instruction and morals, to the general mass of the people; a pleasure from which, by her situation she was debarred."

The teacher should have faith in this work. He should have faith in childhood. His love for the

work, and the glow of his heart should fuse all difficulties, and cause them to melt away before him. W. S. Blacket, in his book, "The Young Men's Class," discourses thus on this point :

"He must be an enthusiast carried away by a passionate attachment to the class, and an exuberant delight in its exercises. He must live for it, allow all his thoughts to dwell upon it, and make it a great part of his conversation. He must think it no hardship to throw aside the curtains of his warm couch an hour or two earlier in the morning, than his other engagements would call for, to study for it. His cheek must glow with pleasure and his brow be lit up with a smile, whenever, by any chance, he happens, in turning the corner of a street, to meet one of its members. He must rehearse his intended counsels and appeals to them, while threading the busy maze of human beings in the crowded thoroughfares of the city, and not be hurt if at times he startles some quiet pedestrian by the overheard utterance of some imaginary speech. If his brain do get a little too much heated, and his nerves somewhat shaken by the soul enthralling labours to which he addicts himself, he must do battle with the convictions of his judgment, and go on working with unabated energy in his great and God-like employ. He must be an enthusiast. How can he set the souls of his charge on fire unless his own is kindled into a blaze ?"

Especially is this ardour in the work needful in India where tenfold difficulties often lie in the way of organizing and maintaining Sunday-schools. In many places Native Sunday-schools particularly, are a failure simply from want of enthusiasm for the work. In selecting teachers as far as possible those possessed of these qualifications should be chosen,

and those who have accepted the noble and important post of teaching, should strive after the virtues needed in the work.

II. PREPARATION FOR TEACHING.

With an appreciation of the work to be done and of the qualities of mind and heart required for it, the teacher should next understand what is required to successfully prepare the lesson. The important subject of imparting the lesson is reserved for a separate chapter.

The Sunday-school teacher should cultivate a habit of study. A habit of study and observation, *can* be cultivated. *Habits* become what we make them, or allow them to become. The Sunday-school teacher should reflect that he has undertaken an intellectual work requiring thought and study. We may consider the preparation needful to the Sunday-school teacher under two aspects:—1st, *general*, and 2nd, *special*.

GENERAL PREPARATION. Teaching in the Sunday-school is a noble employment. Some of the best talent in the Church has been consecrated to it for life. It has become a special department of Christian effort. Extended courses of study are laid down for Sunday-school teachers. In a chapter on training for the Sunday-school, something of this will be presented.

1. An indication of the most profitable *general course of reading and study* is here given:—

(a.) The Sunday-school teacher should acquaint

himself as far as possible with something of *Biblical criticism*. He should devote himself to the study of the contents of the Bible. In an age of skepticism, and new modes of attacks on the Scriptures, he should study the best modes of meeting this unbelief. This is none the less true for those who teach in Native, than in English Sunday-schools. Driven from its old forms of belief, the Native mind in a kind of revenge seeks to batter down also the temple of Christian truth. The conflict between Christianity and Islam, must continue as truth is spread. A Native pastor in a Sunday-school teachers' meeting, emphasized the fact that the Bible should be so taught as to prepare the student to meet objections.

The teacher should study introductions to the Bible and its various books. Bible hand-books and Bible dictionaries, commentaries and everything that can elucidate the Bible and clear away its difficulties, should as far as possible be in his possession. Dr. Freeman's "Hand-Book of Bible Manners and Customs," is very good. Angus's "Hand-book of the Bible," is exceedingly valuable in gaining a knowledge of the sacred Scriptures.

(b.) The teacher should get an acquaintance with *Bible History and Geography*. History, as related to Bible times and events and characters, is an important aid in understanding and explaining the Bible. In the same way, a knowledge of the Geography of Bible lands, the land of Palestine and the surrounding countries mentioned in the Bible,

is most useful in understanding and elucidating the book. Not the modern Geography of these lands alone, but its ancient character specially, should be studied. Dr. Whitney's "Hand-book of Bible Geography" is very good. "Biblical Geography and Antiquities," by Barrows, should be in the hand of every teacher.

(c.) *Some knowledge of Church History* will be useful, including the History of the Jews, and specially the early history of the Christian Church, the rise of sects and heresies, with the history of doctrine. Light is often thus gained on questions of interpretation, and aid is obtained in appreciating the forms of Christian doctrine of the present day.

(d.) The successful teacher should have some knowledge of *systematic theology*. This he can readily get from some hand-book of theology. Binney's Theological Compend, a book translated into several languages, is very compact. For work in vernacular schools he should know something of the systems of religion found in India. This will fit him to understand the religious ideas of non-Christian Natives where he may be teaching.

This indicates a general line of reading and study most useful in fitting the teacher for his work. Some may not be able to command the books needful for all this, but between buying, and borrowing, and getting access to libraries, much may be done by the energetic student. The teacher should be progressive and keep up the times. He should keep reading books relating to Sunday-school work,

and should take one or more Sunday-school papers or journals, specially those for teachers.

2. *Acquaintance with the art of teaching*, is an important point in preparation for Sunday-school work. It is not every one who is "apt to teach." Teaching is something to be learned for the Sunday-school also. There are many useful manuals on this subject with special reference to the Sunday-school. Some of these will be mentioned in an appropriate place in this work. The Sunday-school teacher will do well to study this subject. Hints will be given on this point in the next chapter.

3. As a means of preparation for the work, the Sunday-school teacher should attend all *Sunday-school teachers' meetings, normal classes, institutes, conventions, &c.*, that may give new ideas and additional preparation for the work. The experience and enthusiasm of others, will do much to beget enterprise and interest. But little has been attempted in this direction in Sunday-school work yet in India, but as teachers themselves become more enterprising, and Sunday-school work is more thoroughly organized, the means of improvement hinted at, will be more available.

4. The Sunday-school teacher should *study human nature*. The motives that actuate human beings should be pondered. This will aid him in managing his class. Some knowledge of the powers of the mind employed in the acquisition of knowledge, will aid in imparting knowledge. He should avail himself of the laws of memory. *Child nature* should be

studied. How few there are well qualified to teach an infant class! Real genius is required for this. A little reflection will do much in fitting one for it. Children cannot be taught in the same way as adults are taught.

5. European teachers who can engage in Native Sunday-school work should *study the vernaculars required*. Here is a grand sphere of missionary work for laymen. Many are not sufficiently acquainted with the vernaculars to do much, yet a little effort will qualify them for great usefulness during years that they may spend in India.

6. *Visiting during the week*, is an important means of preparation for this work. The teacher will thus learn the personal wants of the scholar, who will also become more interested in the teacher. Sunday-school scholars often send for their teachers when dying. Native children have been known to speak most affectionately of their teachers when passing from this world. Difference of social position often makes it difficult for the teacher to visit the scholar. In the case of Natives it often seems impracticable to see them at their houses. The desire to do good for Jesus' sake helps over many difficulties. It is well for the teacher kindly to recognize scholars wherever they may be met. This begets affection. Heartpower is greater than all others.

7. Here we may notice that the *teacher must seek religious preparation for his work*. The religious feelings should be cultivated. How much need he

has of patience, firmness, gentleness, good temper, love, &c. Here is a work demanding prayer, and the aid of the Holy Ghost. This after all is the prime qualification for the work. This will sweeten toil and bridge the gulf of race and social distinction, and fit one for the work as a teacher sent from God.

SPECIAL PREPARATION.

It is important to know how to study and prepare the lesson. Preparation makes teaching a pleasure to the teacher, and profitable to the scholar. Waldo Abbot says, "I never knew a teacher who came to his class without suitable preparation, to enjoy teaching, and I never knew one who was always prepared, to dislike it."

1. *Self-help* should come first. The teacher should guard against a helpless, servile spirit, that would lead him in sheer dependence, to turn at once and constantly, to others for a knowledge of the lesson. No truth is so impressive and effective as what we discover ourselves. The teacher should read the lesson over with prayer and thought, comparing Scripture with Scripture, alone. Besides it is important that the teacher cultivate a habit of reflection and unaided investigation. In this way he will maintain vigor and his own personality. A good reference Bible and a Concordance will be his best helps in this. He must remember that the references are the work of men, and are often wide of the mark.

2. *Help from other sources* should come after self-help. It is the fashion with some to cry down commentaries, question books, lesson leaves, &c. This, however well meant, is not wisdom. As well might one despise the accumulated benefits of art, and science, and discovery, and say that he will do all *de novo* for himself. Ages of study and research have accumulated precious treasures of help in understanding God's word. History, philosophy, art, science in many forms, travel, &c., have poured light on the sacred page. The teacher is right in providing himself with all the commentaries, dictionaries, and books on the Bible he can. Question books and lesson leaves are useful as helps.

3. *The facts and teachings* of the lesson should be drawn out and made ready for communicating to the class. *Materials* for illustrating and expounding and impressing the lesson should be gathered together. The teacher should begin early in the week, that he may have ample time for study and that he may get all well in hand. He should have a distinct aim in every lesson, some special thought to impart, some special impression to make. This will give definiteness and point to his work. An aimless, listless, vague preparation, will fail of much effect. It is the well prepared and well aimed shot that takes effect. He should never lose sight of the religious culture of the scholar—his moral fitness for life and for death. Aim to bring the scholars to Christ and bring them up in Him.

4. *Certain expedients* have been proposed by some, to aid in the study of the lesson, or, in other words, to bring out its contents. Each teacher may prepare or adopt something of the kind for himself. But beware of ruts, and mechanical routine. Vincent proposed four P's and four D's as a means of drawing out the lesson. The four P's call for the *persons, places, and parallel passages* of the lesson. The four D's call for the *dates, doings, doctrines, and duties* of the lesson. With the same purpose of giving the mind a line on which to work, Dr. Wilkinson proposed three W's to call out the *when, why, and what of it*, of the lesson. The object of these expedients will be apparent.

It is well to make a *plan* of the lesson in the particular way it may seem best to the teacher to present it. He may prefer to go through it verse by verse and teach and enforce it in this order. Or he may prefer to discuss, first, the *characters and incidents* of the lesson, second, the *doctrines and duties* it inculcates. If the teacher settle a plan of the lesson beforehand, it will make the teaching of it more profitable and easy in the class.

5. This chapter is closed with two extracts from Gray's Sunday-school Guide. The first is suggestive to the teacher of his duties, and as far as applicable to schools in India, should be carefully observed. The second is a covenant which in whole or in part, in this or a modified form, may be entered into with great profit.

I. RULES RESPECTING DUTIES.

Every teacher is required :—

1. To be at the head of his or her class every Sunday at the opening of the school, and to remain there, without any intermission, until the school is dismissed.

2. To permit no interruption of the teaching. No person but the superintendent is authorised to speak to the teacher or scholars during the teaching, except in case of unavoidable necessity. All necessary business must be done before the opening or after the closing exercise.

3. To keep the scholars in their places during the school hours. No moving about by the scholars is allowed. All libraries must be changed before the opening hymn is sung. The scholars are not allowed to read libraries or any subject other than the lesson during the teaching hour.

4. To keep the class-books correctly; to bring them to school every Sunday; to note in them all scholars joining or leaving the school, and to return the books to the secretary as often as required.

5. To visit the absent scholars every week.

6. To attend all teachers' meetings.

7. To inform the superintendent in case of expected absence and to provide a proper substitute.

8. To report to the superintendent any scholar who persistently neglects to learn the lessons as appointed, or who refuses to obey the rules necessary for the maintenance of order.

9. To study the lessons during the week so as to be prepared to instruct the class profitably on Sunday.

10. To induce the scholars by precept and example to contribute to the missionary boxes.

II. THE TEACHERS' COVENANT.

Impressed with the serious nature of the charge will the faithful Sabbath-school teacher enter into a written engagement with his Saviour in words somewhat like the following,—

1. I promise to be in my place punctually every Sabbath at the time appointed, unless prevented by sickness, or some other cause so urgent that it would in like manner keep me from important worldly business.

2. I promise in every such case of necessary absence, that I will use my utmost diligence to secure a suitable substitute, whom I will instruct in the character of the class, and the nature of the duties to be performed.

3. I promise to study carefully beforehand the lesson to be recited by the scholars, and to have the subject in my mind during the week, so that I shall be likely to lay hold of, and lay up for use, anything that I may meet with in my reading or experience that will illustrate or enforce the lesson of the approaching Sabbath.

4. I promise to be diligent in informing myself about the books in the library so that I can guide my scholars in selecting such books as will interest and profit them, also in becoming acquainted with other good books and tracts, so that I can always be prepared, as opportunities may occur to lead their minds into right channels of thought.

5. I promise whenever a scholar is absent from the class on the Sabbath, that I will visit that scholar before the next Sabbath, unless prevented by sickness, or by some other hindrance so grave that it would, under like circumstances, keep me from attending to important worldly interest.

6. I promise to visit statedly all my scholars, that I may become acquainted with their families, their occupations, and modes of living and thinking, their temptations, their difficulties, and the various means of reaching their hearts and consciences.

IX.

The Lesson.

"Search the Scriptures."—John v : 39.

THE question of *what* to teach in the Sunday-school, is like everything else connected with this institution, an important matter. Happily at this period of the Sunday-school era, much has been done to mark out the most useful lines for a "lesson plan" or "Series of topics." There need be no rambling, hesitating, desultory work. It is easy with the principles that have been established, and the aids that have accumulated, to form a lesson series. Whatever question there may be about the merits of any particular series, it is now quite generally conceded, that some connected plan of lessons, extending over a limited period of time, is best for every school. Rev. J. S. Chandler urged in a Sunday-school paper read before the Bangalore Conference, that "just as a university education is better than a special course of study, in the symmetrical development of our youth, so a comprehensive study of scripture in all its parts is worth more than many limited courses." It will be observed that much as we have written as to the preparation of the lesson and the method of teaching it, but little has been said about the *substance* of the lesson